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"REMEMBER THE DAYS OF OLD,
CONSIDER THE YEARS OF MANY GENERATIONS:
ASK THY FATHER, AND HE WILL SHOW THEE.
THY ELDERS, AND THEY WILL TELL THEE."
DEUT. 32:7

A HISTORY OF BEGINNING AND CONDUCT
OF
YE BAPTIST PEOPLE, OF JESUS CHRIST,
OF
ALEXANDER COUNTY, NORTH CAROLINA

THE PRINCIPAL OFFICE OF HISTORY I TAKE
TO BE THIS: TO PREVENT VIRTUOUS ACTIONS
FROM BEING FORGOTTEN...TACITUS

CONTENTS, HEREIN, COLLECTED AND ASSEMBLED BY:

WILLIAM FRED BROOKSHIRE
TAYLORSVILLE, NORTH CAROLINA

Will you who happen to read these pages, search for error and where found please place a page there making any needed correction on the added page with your name also.

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If you will do this as requested, the writer feels that you will be doing the Baptist Cause a good deed.

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Please say:

From a History of Beginning and Conduct of Ye Baptist People of Jesus Christ of Alexander County, N. C., By William Fred Brookshire.

Some facts about a New Testament Church

1. Christ built it. Founded it. Instituted it. Matt. 16:18 and Col. 1:18.
2. The Bible its charter: 2 Tim. 3:15-17
3. It was a single independent body, more than one such are and were Churches. Acts 2:47 Acts 16:5
4. Its government was congregational. Matt. 18:15-17, 1 Cor. 5:4, 2 Cor. 2:6-8
5. Believers composed or constituted it. Acts 2:47, Eph. 2:21, 1 Peter 2:15, John 1:12
6. It had two ordinances: Baptism and the Memorial Supper. Matt. 28:19-20, Luke 22:19, 1 Cor. 11:24-25
7. In its membership were individuals of various callings such as Teachers, Pastors, Deacons, Evangelists. Acts 13:1, 1 Cor. 12:28-31
8. Its officers were Bishops or Elders of Pastors and Deacons. Acts 6:1-6, 1 Tim. 3:1-16. It also had a clerk or secretary. Acts 1:15, Acts 2:47, Acts 4:4
9. Its work or mission was to evangelize, make disciples. Matt. 28:16-20
10. Its nature was spiritual. 2 Cor. 10:4. Eph. 6:10-20.
11. It was an independent body, separate from the state. Matt. 22:21.
12. Its internal and propagative needs were met by voluntarily offerings. 1. Cor. 9:14, 1. Cor. 16:2.
13. It fellowshiped or associated with other like bodies in its propagation of the faith. 1 Cor. 16:9. 2 Cor. 8:1, 19, 23, 24 and 2 Cor. 11:8. 1 Cor. 16:1-4

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Unto Him be glory in the Church by CHRIST JESUS throughout all ages, orld without end. Amen. Eph. 3:21.

If CHRIST is to have glory in the Church throughout all ages, there must be a Church throughout all ages, and if we are to have Baptist Church History there must be a beginning of that history. We find a record of the first Baptist, the first Baptist preacher and the first Baptist Church in the book called THE NEW TESTAMENT known as the WORD OF GOD.

"Behold, I send my messenger before thy face, which shall prepare thy way before thee." The voice of one crying in the wilderness, prepare ye the way of the LORD, make his paths straight. Mark 1:2-3.

Now in the fifteenth year of Tiberius Caesar ... 1. Luke 3:1. ... The word of GOD came unto John the son of Sacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Luke 3:2-3 2.

Now when all the people were baptized, ... JESUS also being baptized, ... Luke 3: 21. And JESUS himself began to be about 30 years of age, ... Luke 3:23.

Again the next day after John stood, and two of his disciples and looking upon JESUS as he walked, he saith, behold the LAMB OF GOD! And the two disciples heard him speak, and they followed JESUS. John 1:35, 36, 37.

In Matt. 3:1, John is called Baptist, and in Matt. 11:11, JESUS himself calls John a Baptist.

Since our LORD himself called John a Baptist and he was himself baptized by John and called those whom John had baptized, to himself, he there founded the First Baptist Church. 3,4.

1. See Josephus Antiquities of the Jews, page 538, for his date of this event. (A.D. 29). John A. Broadus thinks it was A.D. 25 or 26. See his Harmony of the Gospels. Eder'sheim thinks it was A. D. 26. See his Life and Times of JESUS, Vol. 1, page 244.
2. Thayer, Contopoulus, Cremer's and other Greek Lexicons giving dipping, immerse, plunge as the mode or method of baptising.
3. Note the frequent reference in the New Testament to two or three believers form or constitute a church.
4. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, ... Acts 1:21,22.

I believe that God not only has had people in all ages, but that he has had an organized people.

Christ instituted the Church, he established it in the days of his flesh.

The first thought that I would impress upon the mind is that Christ alone founded His Church. I mean that the Church was established in the days of His sojourn in the flesh; that the work of its construction commenced with the reception of the material prepared by John the Baptist. That organization commenced with the appointment of the twelve apostles, and that by the close of His earthly ministry there existed at least one Church as a model, the Church at Jerusalem.¹

1. All statements above are from that eminent Baptist, Dr. B. H. Carroll in his "Interpretation of the English Bible."

Whether the Church was begun here or later, it remains true that CHRIST immediately added to the number and soon began speaking of the Church, he gave commandment¹ to it to evangelize, baptize and to observe the memorial² supper. There were over 500 brethren gathered³ to see and hear Christ at one time before he ascended and there were about 120 on the roll before pentecost.⁴ Some estimate that this Church reached a membership of from 25 to 50 thousand members.⁵

A Church has been described thus:

"A Church is a Congregation of CHRIST'S baptized disciples united in their belief of what he said and covenanting to do what he has commanded."

What is a Church?

A band of faithful men
Met for GOD'S worship in some humble room,
Or screened from foes by midnight's starlit gloom,
On hillside or lone glen
To hear the consels of GOD'S Holy Word
Pledged to each other and their common LORD.

These, few as they may be,
Compose a Church, such as in pristine ages
Defied the tryant's steel, the bigot's rage.
For, when but two or three,
Whate'er the place, in faith's communion meet,
There, with CHRIST present, is a Church complete.⁶

Some have expressed the start thus:

When Jesus called the men out that had been saved under the preaching of John the Baptist and had been baptized by him he had the starting point of the Church on earth.

1. See Matt. 18:15-17, see also Paul's reference Phil. Ver 2, and Rom. 16:3,4,5.
2. See Matt. 28:19,20, and Luke 22:19,20.
3. See 1 Cor. 15:6.
4. See Acts 1:15.
5. Read all of Acts.
6. Biblical Illustrator, Galations.

This First Baptist Church, at Jerusalem, ordained officers, selected one to take the place of Judas, sent out missionaries and transacted other business. "And the LORD added to them day by day those that were saved." Am. S. V. Acts 2:47. This Church was not by herself long for: ... they that were scattered abroad went every where preaching the word." Acts 8:4, and there were soon Baptist Churches established in¹ Antioch, in Cilicia, in Syria, in Corinth, in Rome and other places. Paul, Barnabas, Apollis, Timothy, Philip and other of the disciples and brethren were ever preaching and spreading the gospel as well as establishing Churches." "And² so were the Churches established in the faith, and increased in number daily." Acts 16:5.

Of the laborers of our LORD who established Churches in this early day it is clear that Paul was in labour often and must have outstripped and out ran the others in this great work, one is thrilled to read his own words about his work as they are found in the Epistles of his own signature. Indeed it was a large era over which the gospel spread during his lifetime. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of GOD, and teaching those things which concern the LORD JESUS CHRIST, with all confidence no man forbidding him." Acts 28:30,31. "Whosoever I take my journey into Spain." Rom. 15:24. "I will come by you into Spain." Rom. 15:28.²

Baptists were not long in getting to England as Davis in his history of Welsh Baptists tells us that they suffered terrible³ persecution in the year 300 A.D., they were surely there if they suffered there. He accounts for their origin by tracing them back to Paul at Rome in the year A.D. 63. He also says that Welsh Baptists have always been Missionary Baptists. Benedict, in his history says that the Baptists were old in Wales in 597 A.D.⁴ and they had a school and an Association, and that the Welsh Baptists had the fullest confidence that their sentiments have always lived in their mountaineous retreats, from the Apostolic age to the present time. History tells of an old Baptist Church which dates back to 500 A.D. and its record show that it sent out Missionaries just like they did in the days of Paul.⁵

1. There were only Baptist Churches at this time.
2. Tradition and ancient men say that Paul went to Spain.
3. See Davis, History of Welsh Baptists.
4. Benedict's History of Baptists.
5. Hill Cliff Church. See Kenworthy's History.

The Welsh Baptists have a peculair history. They do not claim to have had any particular connection with the Anabaptists of Europe, but to have originated from the Apostles direct.

"It must have already occured to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Anabaptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time."¹ From the days of Tertullian down to the present time there have been independent congregations of Christians, holding and practicing Baptist principles who have tenaciously contended for the faith once delivered.

"Were it not that the Baptists have been grievously tormented and cut off with the knife during the past 12 hundred years, they would swarm in greater numbers than all the reformers."² (The date of this statement being 1524, it would make the persecution go back to 324 A.D.)

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."³

The Albigenses, reformers of the seventh century, so far as the history enables us to decide, were Baptists; and so were the Waldenses and the Petrobrussians, reformers of the eleventh and twelfth centuries, who kept the light of pure christianity burning when everywhere else in the world it was quenched in the slough of Romish corruption.⁴

1. See Edinburgh Cyclopedias.
2. Cardinal Hosius (Catholic), 1524.
3. Mosheim.
4. See Baptists and the National Centenary.

The Baptists of America are indebted to Welsh men for laying the foundation of their denomination, to a large extent, in North Carolina and South Carolina, New York and Virginia, and they were first to found a Baptist Church in R. I., Penn., Mass., and Del.¹

It appears that the first Baptist Church constituted on American soil was at New Port, R. I., in the spring of 1638. This Church was founded by Elder John Clark and exists today under the name of "The United Baptist Church, John Clark Memorial."²

In 1682 a Baptist Church was organized at Charleston, S. C., and is today a living organism.

Morgan Edwards speaks of Baptists leaving Virginia to escape the intolerant laws there and coming to North Carolina as early as 1695.³

Records indicate that the first Baptist Church established in North Carolina was the Chowan, in 1727. This Church had 32 members in 1729. It lived only a few years.

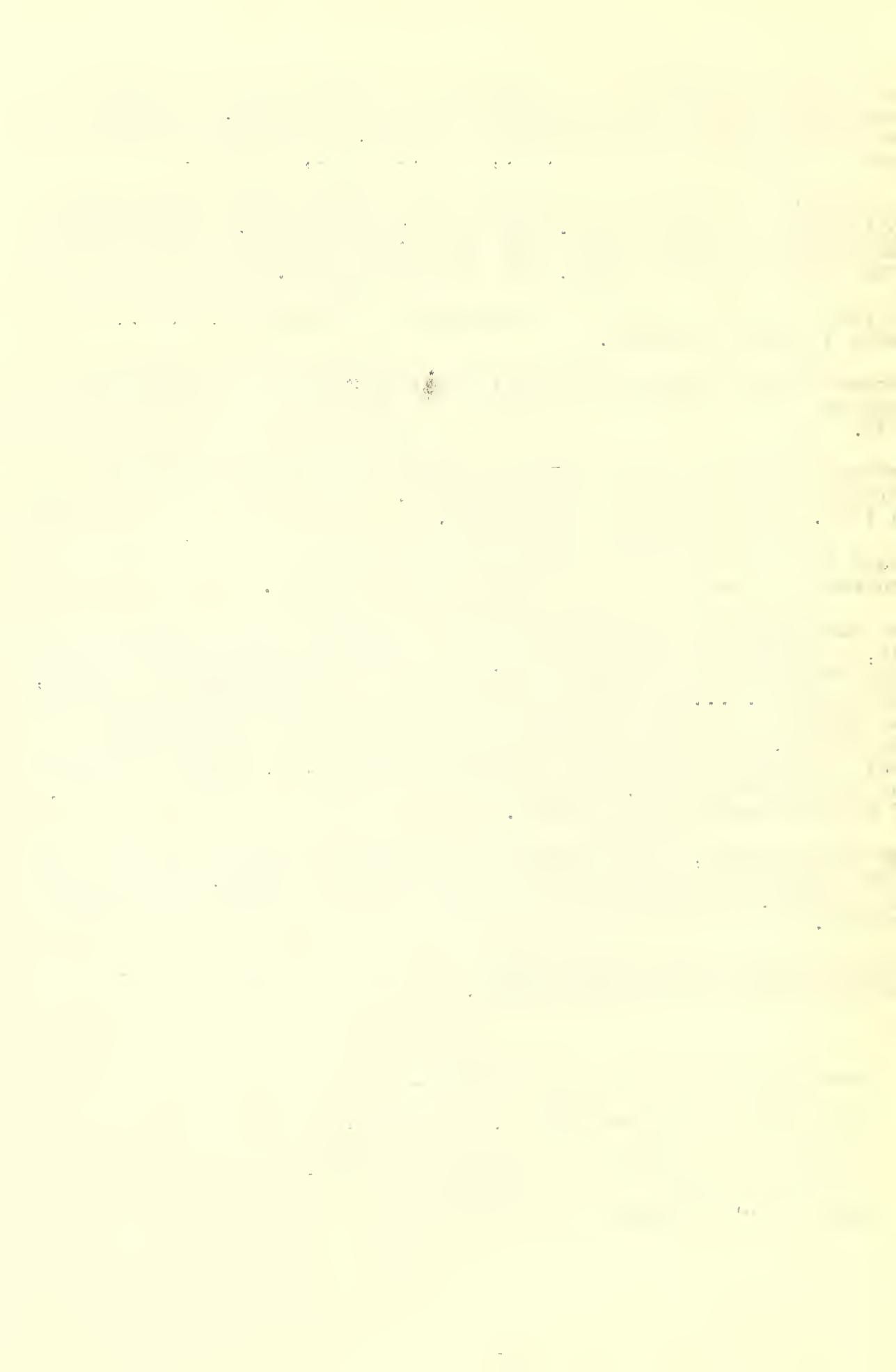
There is an old Baptist Church in South Carolina that traces its connection directly to the old Baptists of Wales.

The most important company from which the Baptists of Virginia arose was, according to Semple, the "third party" and came from New England. They were called the "New Light's" and were under Shubael Stearns, their pastor. ... they went to Hampshire County, where hearing that the people of North Carolina were thirsting for the preaching of the gospel, to hear which some had been known to walk 40 miles; they went a journey of 200 miles to Sandy Creek, N. C., Guilford County, and there November 22, 1755, constituted a church with 16 members, of which Stearns became pastor.

"Shubael Stearns, Daniel Marshall and Samuel Harriss were the principal founders of the Baptist interests in the South. They were the first three, and their names should be held in everlasting remembrance."⁴

Elder Shubael Stearns lies buried at old Sandy Creek Church, in the western section of Chatham County.

1. See Cook's Baptists in All Places.
2. See First Baptist Church, J. R. Graves.
3. See Semple's History of Virginia Baptists.
4. See Cramp's History of the Baptists.



The old Philadelphia Baptist Association sent missionaries to North Carolina, and so did the New Jersey settlement. To these well informed men of God we owe much - for the uniform doctrines and practices which are our heritage.

It is interesting to read some of the covenants and articles of faith of these early Baptists:

Article 31 of The Philadelphia Confession of Faith: "Laying on of hands (with Prayer) upon baptized believers, as such is an ordinance of CHRIST, and ought to be submitted to by all such persons that are admitted to partake of the LORD'S Supper."

Most of the oldest Churches in this country ... practiced the laying on of hands on all newly baptized members.

"Ruling Elders" did not exercise the same function as those of the same name in the Presbyterian Churches of today. They were laymen elected by each Church for itself to assist the minister in the management of the Church, with spiritual rather than temporal functions, and did not exercise more authority than any other member. ¹

"This Church solemnly agree to keep up the worship of God in ordinances and prayer and to celebrate the Lord's Supper the first Sabbath in each month." ²

3rdly We do promise to bear with one another's infirmities and weaknesses, with much tenderness, not discovering them to any in the Church, but by gospel rule and order, which is laid down in Matt. 18:15,16,17.

"Believing the old and new Testament to be the perfect rule for life and practice and 2ly Repentance from dead works and 3ly faith towards God and 4ly the Doctrine of baptism and 5ly Laying on of hands and 6ly the perseverance of saints and 7ly the resurrection of the dead and 8ly Eternal Judgement." ⁴

1. See Vol. 1, N. C. Baptists, G. W. Paschal.

2. From an old Baptist Church Book.

3. From an old Covenant, said to have been written 1757.

4. From an old Book, dated 1783.

One half of the soldiers of the battle of King's Mountain were from the County of Wilkes; this was where American authority was restored and the turning point of the fortunes of America. See Crouch's History, page 57.

Coming from Virginia and being converted from a wicked state, in 1757, Joseph Murphy was baptized by Elder Shubal Stearns at Deep River, N. C., and was ordained by Elder Stearns in 1760. He labored much in carrying the gospel to the early settlers and established several churches. He worked at Little River in the present County of Montgomery, at Shallow Ford on the Yadkin, near the present Forsyth County line, this church had a meeting house as early as 1769, 26 by 30 feet. From this Shallow Ford Church, Murphy with other workers, some of whom were: David Allen, John Cates, Tindance Lane, Jonathan Mulky, Joshua Kebley and other worked up the Yadkin river spreading the gospel. Shallow Ford Church had at least three branches, one near by, one at Mullberry Fields near the Moravian settlement and a third at the head of the Yadkin, now Patterson, N. C. ¹

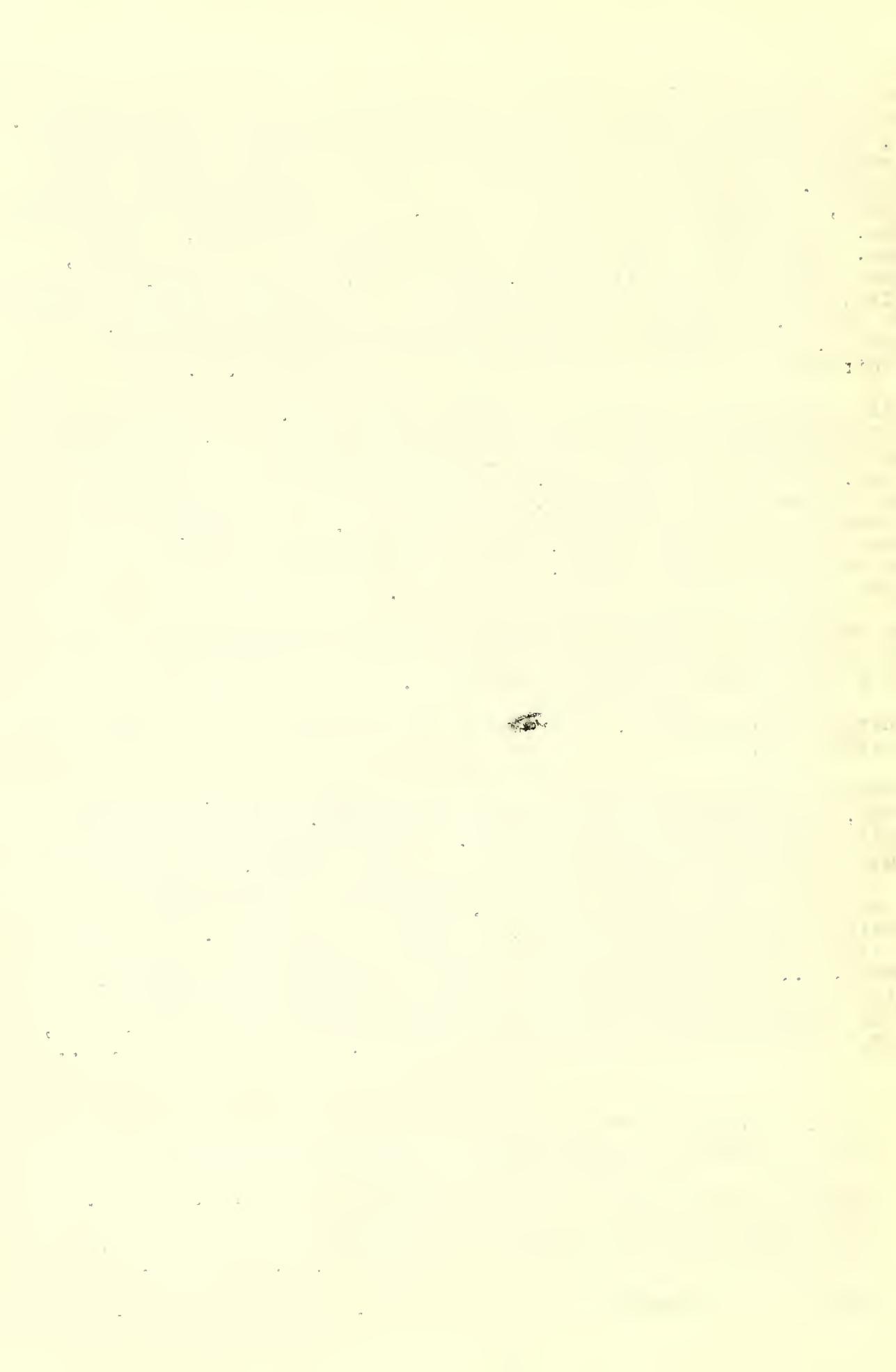
This Church at Mullberry Fields (now Wilkesboro, N. C.) was located a short distance south of the present court house in Wilkesboro. It was established in 1769 or 1770, the building was of logs, had a dirt floor, split logs for a roof, a section was cut out opposite the door to let in air and light, the seats were of split logs with sticks driven into the logs to support them. It was most likely about 24 by 36 feet in size. The land on which the building stood was entered by Morgan Bryan. The second session of Wilkes County Court was held in this building in 1778. ²

The meetings of Mullberry Fields were well attended as there were many settlers around by this time, in 1765 150 men signed a petition for a new (Wilkes) County to be set up.

General William Lenoir, writing of Mullberry Fields and Wilkes County, in 1824 says:

"Surry was frontier country in 1775, including Wilkes, Ashe, and Burke, and extending to the Mississippi river. It was thinly inhabited being an entire wilderness."³ Then Mullberry Fields Meeting House was the only place of worship in said County. It was built by the Baptists and very large congregations of different persuasions of people attended their meetings. The men generally dressed in hunting shirts, short breeches, leggins and moccasins. The ladies in linsy (flax) petticoats and bed gowns and often without shoes in summer. ... They appeared very orderly and devout at meetings, and going to their homes you would find them living well and they would treat you with great hospitality, giving you plenty of pork, beef, bear, meat and vension; also milk, butter, cheese and honey. ...⁴

1. C. B. Williams in his Baptist History, as well as others think that the church at Patterson was established in 1760.
2. Some of this information was furnished by Dr. J. E. Hodges. See Historical Sketches of Wilkes, by Crouch, Annals of Caldwell by
3. W. W. Scott and Vol. 1 and 2 of Paschal's Baptist History, and other local histories, including one by J. F. Fletcher.
4. See Notes of Morgan Edwards, copy in N. C. State Library.



Thus we have in General William Lenoir a personal eye witness ¹ account of the first Baptist Church near us. ² And here is an incident that occurred there one day while he was there:

The rumor was that mischief was going on by the Torries,³ Lenoir went to his horse tied some distance from the house, and as he approached a man ran off from the opposite side of the horse. Lenoir hailed him but he did not stop; he pursued him and found that he had stolen one of the stirrups off his saddle. He carried the pilferer to Colonel Cleveland,⁴ who ordered him to place his two thumbs in a notch for that purpose in an arbor fork and hold them there while he ordered him to receive 15 lashes. This was his peculiar manner of inflicting the law and gave origin to the phrase "to thumb the notch."^{5,6}

1. General Lenoir was a great hero and leader in the war for freedom. He was engaged at Kings Mountain, N. C., he drove about 900 prisoners by Lenoir, N. C., Moravion Falls, N. C., and Wilkesboro, N. C., on the way to Salem. He was born in Virginia in 1751. He died in North Carolina in 1839. The city of Lenoir is named for him, he lived there for some time after leaving Wilkesboro. He built a fine home on the Yadkin called Fort Defiance. His body was laid to rest there and later Lenoirs occupy the place.
2. See G. W. Greene's Historical papers, April 1829, he says "The oldest Church is the 'Head of the Yadkin', one mile below Patterson, N. C., Organized about 1760.
3. Colonel Cleveland was a rather large man and was tough on those who he had in his hands, it appears that he was a one man court which carried out its sentences, he having executed (or had it done) many. See Crouch's Historical Sketches of Wilkes.
4. For other Items of local history see:

History of Alexander County by W. E. White
History of Alexander County by Steve Watts and/or W. C. Watts
(To Be Published)
History of Caldwell County by W. W. Scott
History of Western North Carolina, by Arthur
Primitive History of the Mountains by W. L. Bryan
School of the Prophets by W. E. Linney
History of Brushy Mountain Baptists by Dr. H. G. Duncan
Happy Valley by T. E. Hickerson

The faithful clerks of Mullberry Fields and Head of Yadkin Churches and those of which the Mullberry Field Church was a branch have left us a few notes about their internal affairs, so did Morgan Edwards, a few of these are herewith presented:

In reference to the Head of the Yadkin Church:

Thomas Fields was the first clerk and Elder George McNeil was long pastor of this Church. ¹

On November 28, 1773, in relation to Mullberry Fields Church. Baptized 11, John Prophet, Luke Lee, Alexander Holton, Samuel Rite, John Simson, Susannah Prophet, Susannah Pluacher, Elizabeth Beacon, Elizabeth Lee, Elizabeth Jones, Mary Simson. A total of 30 members. ²

January 22, 1774. - Observed Lord's Supper, and baptized Edward Boone, Peter Butner, William Rite, Orville Greene, John Barker, Ann Rite, Hannah Greene, Elizabeth Barker, a total of 38. Chose Alexander Holton a Deacon.

August 28, 1774. - Baptized Daniel Bailey, Bozel Owens, Jesse Band, Cathrine Vannoy, Rebecca Turpin. William Turpin by experience and letter.

Another record shows that: Quilla and Harvah Greene were baptized by Mullberry Fields Church in 1774. ³ These could possibly be the same persons named in the minutes of Jan 22, 1774. ⁴

It is shown here that Mullberry Fields Church did: Baptize. Did receive by Letter by Experience. Did observe the Lord's Supper. Did have at least one Deacon. Did Baptize more than one time a year and also in the winter. ⁵

1. Greene's Historical Papers.
2. From records of Dürchmans Creek Church, G. W. Paschal.
3. By J. E. Hodges.
4. This Bozel Owens may have been the Welch man named Owens living there when the Moravians came there in 1752. See Arthur's History of Western North Carolina, Page 65.
5. See Morgan Edwards notes, copy in the North Carolina State Library. He was here referring to Shallow Ford Church of which Mullberry Fields was a branch. See Paschal's History of North Carolina Baptists, Vol. 1.

Elder Morgan Edwards was a native of Wales who came to Philadelphia in 1761 to pastor a Church, was in North Carolina during 1772, he made some notes on what he found, the following is from them:¹

Speaking of Shallow Fords on the Yadkin he says: ²

Ruling Elders, laying on of hands here admitted, but stand divided about washing feet &.

Speaking of Rocky River, he says:

Ruling Elders, laying on of hands admitted here. Divided about Love-Feasts, washing feet &.

As previously stated, Elder Joseph Murphy was pastor at Shallow Fords Church when Mullberry Fields was established as a branch of that Church, he had a brother William who was also a preacher, the two were called the Murphy boys, below is a description of one of their services:

He "Samuel Harris" "On one of his routes to visit the forts in his official character,³ he called at a small house, where he understood there was to be baptist preaching. The preachers were Joseph and William Murphy. Being rigged in his military dress he was not willing to appear in a conspicuous place, he seated himself behind a loom, God, nevertheless, found him out by his spirit. His convictions now sunk so deep, that he could no longer conceal them. He left his sword and other parts of his rigging, some in one place and some in another. The arrows of the Almighty stuck fast in him, nor could he shake them off untill some time after. At a meeting when the congregation rose from prayer, colonel Harris was observed still on his knees, with his head and hands hanging over the bench. Some of the people went to his relief and found him senseless. When he came to himself, he smiled, and in all estacy of joy, exclaimed, 'Glory! Glory! Glory!'" Daniel Marshall baptized him in 1758. He began at once, like Paul, to preach.

1. Copy of these notes in N. C. State Library.
2. This is the Church that established the branch at Mullberry Fields (Wilkesboro, N. C.)
3. See Semple's History of Virginia Baptists.

Mullberry Fields Church as stated before was established first by the Shallow Fords Church. It appears, however, that it had a rather up and down life, being a branch of one Church, then of another.¹ Dutchmans Creek Church was established March 5, 1772, having erected a building as early as 1765. Mullberry Fields Church was connected with this Church for several years,² it was also connected with South Fork of Roaring River and appears to have been finally absorbed by this Church in the 1820s.³

Eaton's Meeting House in Rowan County also had a branch in Wilkes County, it grew into Beaver Creek Church in 1779.⁴

It would appear that Lewis Fork Church was also a branch of Eaton's Meeting House in its beginning.⁵

While no records are at hand it would seem logical to assume that Mullberry Fields Church had at least some part in the establishment of new Churches in the surrounding territory during its lifetime. The following are among the Churches that were established during its lifetime in not too far off places:⁶

Dutchmans Creek	1772
Mt. Pleasant	1775
Kings Creek	1779
Beaver Creek	1779
Briar Creek	1783
Grassy Knob	1790
Little River	1791 or before
Lewis Fork	1792
Mundy or Teagues	1797

1. Minutes in Wake Forest College Library.
2. J. E. Hodges thinks it was built in 1765.
3. G. W. Paschal, History of North Carolina Baptists, Vol. 2.
4. Green's Historical Papers. This church was probably in Peter Eaton's house or on his property, and was most likely known as Timber Ridge. See minutes of Yadkin Association for 1791.
5. Greens Historical Papers.
6. The time that Mullberry Fields Meeting House existed as a branch or Church appears to have been at most from 1769 to not later than 1825, or not over 56 years. Some 55 to 60 years after this Church was no more, Wilkesboro Baptist Church was constituted near the site of Mulberry Fields, and it continues yet a strong leading Baptist Church. See the writings of Dr. H. G. Duncan, J. F. Fletcher and others. Mullberry Fields Church was not a member of the Yadkin Association in 1791.

"The zeal of those early Baptist ministers, McNeill, Baker and others, has scarcely been equalled in the annals of our Church.

The world has seen no such religious crusaders since the saints of the early days "went everywhere, preaching the word." These men did not wait until a "living was assured them. They did not wait until they found out if there were good roads and a good Church building, with a comfortable parsonage, and good schools for their children. They did not even stop to inquire if the people among whom they were going could house them comfortably, give them a feather bed to sleep on and provide ham, eggs, and chicken for breakfast. Believing in the promises of the MASTER, they took no thought of the morrow, but responded to GOD'S call, going wheresoever there was human need.¹

He found his people living in log huts, usually of one room, and subsisting on rye bread, potato soup and bacon, varied occasionally with game from the forests."

On another page, something is said about Elders in the Early Churches in this section. Dr. B. H. Carroll in his "Interpretation of the English Bible" says: The only difference I see between the New Testament Churches and the Baptist Churches of the present time upon that subject is that at the present time Baptist Churches pay no sort of regard to any sort of Elder in their Churches unless he is their pastor. In the New Testament Churches the preachers of the Church, those that had been set apart as God's ministers, though only one of them could be pastor of the flock, yet every one of the others was treated as an officer of the Church of Jesus Christ and entitled to consideration.

1. See J. F. Flethcher's Baptist History, page 16.

As had been the practice of Baptists from the beginning the Churches that were established up the Yadkin valley associated themselves with other Baptists in the interest of fellowship and the spread of the gospel. The body with which they associated with was the Strawberry Baptist Association of Virginia. It was organized in 1776.¹ In 1786 the Churches in the upper Yadkin valley began to hold yearly meetings of their own as a branch of the Strawberry Association, they sent up by their representatives yearly to this body a report of their deliberations for their approval or rejection, this continued until 1790 when they sent up a petition to be formed into an independent and distinct association. This request was granted and the Yadkin Valley Churches belonging to the Strawberry Association were given letters of dismission. The ministers connected with the Yadkin Valley Churches at this time were:² Elders, George McNeil, John Cleaveland, William Petty, William Hammond, Cleaveland Coffey, Andrew Barker and John Stone.

On August 28, 29, and 30th. At Eaton's Meeting House in Rowan County, North Carolina, the messengers from the Yadkin Valley Churches met and proceeded to organize themselves into an Association. They chose the name of "THE YADKIN ASSOCIATION," the first sermon was preached by Elder Andrew Baker, he used 1 Cor. 1:30 for his text. Elder George McNeill was chosen moderator and Stephen Wood clerk. Fourteen Churches were represented as follows: Beaver Creek, New River, North Fork, Briar Creek, South Fork of Roaring River, Mitchell River, Head of the Yadkin, Roaring River, Timber Ridge, Jersey, Grassy Knob, Catawba, Hunting Creek and Rye Valley of Virginia. They met at ten o'clock on Monday morning and reported a total of 370 members. They transacted quite a bit of business and answered several Quarries and the moderator and clerk sent out a general letter in behalf of the Association.

They adjourned to meet in April of 1791 with Briar Creek Church, on the fourth Saturday.

1. See Benedict's History of the Baptists.
2. Elder George McNeil was born in Scotland in the 1720s, came to America and became a Baptist, he labored much in the Yadkin Valley. He died June 7, 1805, and lies buried near Stony Hill Baptist Church in Wilkes County. A marker was placed at his grave and a memorial service held on June 7, 1905. Eaton's Meeting House in Rowan County had a branch at Bro. McNeil's home which is assumed to have grown into Lewis Fork church. (See Green's Historical Papers.)
- Elder John Cleveland was a brother of the hangman, yet famous, Col. and Judge Ben Cleveland.
3. For complete information about this first meeting, the business they transacted and the letter sent out, see the Minutes of the Yadkin Association for 1790.

200 years ago (the first week in Nov. 1752) Bishop August Spangenberg,¹ of the Moravian Brotherhood at Bethlehem, Pa., with Mr. Churton, the general surveyor and others of his party were in what is now the western part of Alexander County in search for a suitable tract of land upon which to make a permanent settlement of the Moravians. After looking over much land they settled for a while at Moravian Falls, N. C., and it occurs that they were permitted by the Baptists to use² the house of worship at Mullberry Fields upon some occasions. They finally made the settlement at Salem, N. C.

When Bishop Spangenberg was here at that time he found two men here that he made mention of: Jonathan Barrett and Andrew Lambert. There may have been a few others in the eastern section of what is now Alexander County as there is no mention of his survey going much farther east than the present site of Taylorsville. To these early settlers others were continually being added and the population soon increased. There was a road made to Upper Little River by 1760 and Daniel Boon had a hunting cabin on Lamber's Fork. Settlers as has been previously stayed came up the Yadkin River and some of them came over the Brush Mountains and made their homes.³ Some came up the Catawba Rivers, others came up the South Yadkin River untill by the late 1760s there was quite a group of people here when the Indians made their raid, and the Little River settlement continued to grow. There were Browns, Spradlings, Robinets, Stevensons and other names among the early comers. Perhaps the oldest public cemetary here is the one of the Spradlings.

It is well to recall that in the early days of settlers here that there was no Alexander County, this territory was in the late 1700s a part of Wilkes. This line run about one mile south of Taylorsville. It was also a part of Iredell and Burke Counties.⁴

With quite a number of settlers here prior to any record of public worship, and the fact that they came from sections where there were Baptist Churches, it appears that one might be safe in assuming that there was some central public meeting place for the settlers that we have no record of. At least at this time.

1. See Vol. 5 of Colonial Records, North Carolina Library.

2. J. E. Hodges.

3. Information from local histories previously named.

4. See Historical Sketches of Wilkes by Crouch.

Note: Up untill about 1850 there was a wild pea vine that grew in the local forests that furnished much feed for livestock and wild animals. See 4 above.

One of the possible sources from which an early meeting place in this County could have been was that the old Little River Church in Anson County (now Montgomery) had in the year of 1770 or near this date, four branch churches, and one of these was on Mountain Creek and there they had a Meeting House.¹

Another possibility is that the local Little River Church has existed longer than records show, that is prior to 1791 or April of that year. The minutes of the Association for that year do not say if it was a new church or not.² It is interesting to note in connection with this that the old Dutchmans Creek Church, organized in March 1772, was also admitted to the Yadkin Association the same session that Little River was, and it would have been 19 years old then.

Still a third probability tho not so strong is that the old Mt. Gillead Church nearby (now extinct) could have been a meeting place far beyond our available records. The first mention about it is that it helped organize Antioch in 1826.³ Mt. Gillead was located on Wallace or Hines Creek.

In addition to all this speculation there may have been a meeting place even a Church that we know nothing about and no records of it left.

It is well to remember also that General William Lenoir in speaking of Mullberry Fields Meeting House in 1775 says: "Then the Mullberry Fields Meeting House was the only place of worship in said County." He was speaking of Wilkes County and if he knew what he was talking about that would rule out any Meeting House in the northern half of our County prior to 1775.⁴

What to you think? _____

What do you know? _____

1. See History of Alexander County by W. E. White, page 42 he mentions a Mountain Creek here. (Of course there were many Mountain Creeks). See G. W. Paschal's Baptist History, Vol. 1. There was a Mountain Creek Church in 1793 with 38 members in the old Strawberry Ass'n.
2. Minutes at hand of the 1791 session do not mention its age.
3. Or the organization which preceeded it. See minutes of Alexander Association for the year 1926, page 13.
4. From a letter of General Lenoir, written in 1824.

The exact date of the organization of the local Little River Church or the complete list of charter members nor the Elders who established it can not be determined from records available to this writer at this time.

Conjecture can be made as to the source of its origin:

One fact is clear; there were several Baptist Churches already established in this section from which members, deacons and Elders could have come to organize Little River Church if it was not established until 1791 or near this date.

It could have been set up without the aid of any other organized body at any date.

It may have come here as already organized from the old Little River Church in Anson County now Montgomery.¹ This Church was organized about 1760, for it must be remembered that the pastor of this Church Elder Joseph Murphy, was also pastor at Shallow Fords and worked at Mullberry Fields (now Wilkesboro, N. C.). And that the old Little River Church had about 500 members around 1768 and that due to the troubles over and about Governor Tryon and the coming revolution, this group all left for other places by 1772 except 48 members. If they did not come here already organized it could have been a simple matter to have perfected the organization after coming here. There were other Little River Churches at other places. Bishop Spangenberg named the stream in our County Little River and it occurs that this would be one reason for the local Little River Church having that name.

There may be other angles of this, what do you know? _____

Brinsley Barnes, Thomas Jones, Henery Herford and Elders John Swaim and Edward Teague were most likely among the charter members if it was constituted about 1791. ^{2,3}

1. See History of N. C. Baptists by G. W. Paschal, Vol. 1.
2. See W. E. White's History of Alexander County, also the Yadkin Association Minutes.
3. Alexander County's Little River Church was established before the last week in April 1791.

Elder John Swaim makes it certain¹ that this Church was that which is now a member of the Alexander Association, and located in the northwest-ern part of Alexander County.

Always an active Church it remained in the Yadkin Association untill the formation of the Briar Creek Association in 1822 when with Elder John Swaim as one of its delegates it joined in the constitution of that body.²

After the ^Yadkin Baptist Association had been constituted into a sep-
arate and distinct Association and was meeting in its second annual session at Briar Creek Church on the fourth Saturday in April 1791, Little River Church was represented by Elder John Swaim and a Mr. Barnes(probably Brinsley).

It was not represented at the 1792 session according to available records. In 1793 it was represented by Elders John Swaim, Edward Teague and Henery Heriford. In 1794 by Elder John Swaim and Richard Beall. In 1795 by Elders John Swaim and Edward Teague.³ In 1796 by Elder John Swaim. It was not represented again untill 1803.

In 1797 Elder Edward Teague and others left and organized Mundys or Teagues Meeting House,⁴ not far from the present Antioch. It probably will never be known if this had any thing to do with Little River not being represented at the Association for the next 7 years.

It was represented in 1803 by Elder John Swaim,⁵ Solomon Davis and John Spredling (or Spradling). In 1804 by Elders John Swaim and William Dotson.⁶ Not represented in 1806 and 1807. In 1808 by Aaron Smith. Not represented again untill 1815 when John Swaim Jr. was its messenger.

1. See Paschal's Baptist History, Vol. 2.
2. See Green's Historical Papers.
3. See Yadkin Association Minutes.
4. See record of this organization on another page.
5. Solomon Davis live in the present Bethel section up the Cold Gap road on the property that W. C. Watts now owns. He was robbed by the notorious bandits about 1865.
6. Elder William Dotson is said to have been the first Baptist Preacher around here, if so this is the first public record of his presence. He came here from Virginia, lies buried at Three Forks cemetery, grave marked. Died April 1832. Born about 1737. He was Moderator of the Yadkin Association for 3 years. He lived in the Three Fork section.

In 1816 Elder William Dotson and Elder John Swaim were the messengers.

It was at this session of the Yadkin Association that the first record of Bethel Church is found.¹ Elder William Hines and John Gartney were the messengers.

In 1817, Elder William Dotson, James Watts and James Burns were from Little River while Bethel was represented by Elder William Dotson, John Gortney and C. Hutton.

Little River was represented in 1818 by Elders William Dotson, John Swaim and James Watts. Bethel by Elders William Hines, William Dotson and B. Shelly. This meeting was at Bethel Church. Elder John Swaim and James Robinette were for the Little River in 1819, while Elder William Dotson and J. Redman were from Bethel. In 1820 Elder John Swaim, James Robinette and Archibald Brown were from Little River and Solomon Davis and John Redman from Bethel.

The 1821 messengers from Little River were: Elders John Swaim, James Watts and A. Brown. Bethel's were Elder William Dotson and son William Dotson and Elder William Hines. Bethel reported 74 members and 5 baptisms.

The next year, 1822, Little River joined in the formation of Briar Creek Association and remained with it until it joined Lewis Fork. Bethel remained for many years with Briar Creek also, having taken the same step as Little River.²

1. Although at present the date of the constitution of Bethel Church is set at the year 1800, in searching all available records, the writer has found no reference of any nature to any such date. The date of 1800 may be correct. But in this case without the slightest record of its existence prior to 1816, it appears best to call that its date of organization. However if any later information should be found it will be placed herein.
2. During all these years, since 1797, we have found no record of the church at Mundys or Teagues. And even then no public record.
3. The Yadkin Association met with Little River Church in 1806. Some-one has said that out of the territory covered by the old Yadkin Association, some 30 distinct Associations have been organized at various times.

Although as previously stated the Church founded by Elder Edward Teague and located at what is now known as Mundys cemetery was constituted on June 7, 1797, no record has been found by the writer that it ever associated itself with other Churches in the cause common to all. No record whatever of its pastors other than Elder Edward Teague, who lies buried at the site. No record of its members than that listed below.

The Meeting House burned down about 25 years after this Church was organized and it was not rebuilt. Some of the members were included in the constitution of Antioch Church nearby in 1826.

A paper found among those of Benjamin Austin, a member (and most likely the clerk) reads as follows:

"At a meeting held at the New Meeting House in Burke County middle Little River a presbytery being called for to constitute a Church and ordain officers and found prepared the members names as follows:

Edward Teague	Ministers
Henry Holstslaw	
Benjamin Austin	
William Sherrill	Deacons
Nathun Austin	

George Pain, George Thompson, Excl. Jehu Barnes, James Oxford, Sarah Teague, Mary Austin, Dismist; Rebecca Austin, Elizabeth Thompson, excl Nancy Pain, Rebecca Foster, Ruth Pressly, Elander Dockery, Tabitha Spradlin, Elijah Austin, dismist by letter; Harry a Negro, deceased.

Feb. 28, 1798. On the reverse side of the document in a different handwriting, was written:

Richard Brown, Elijah Austin, Rachel Brown, Mary Austin Dismist, by letter about Oct. 1st.

Thus ends the record of this Church.

As has been shown Elder Teague was a member of Little River Church in 1796, he came from Alamance County.

1. See the minutes of the Alexander Association for 1910.
See W. E. White's History of Alexander County.
See History of Alexander County by Steve or and W. C. Watts,
this to be published later.
(Any error in copying these facts is purely unintentional.)

Note. These people already had a Meeting House when they were formed into a church.

Mt. Gillead Baptist Church, located about 1 mile north of the present White Plains Church, on a knool near Mr. Isaac Sharpe's home, has been extinct since about 1866. Mr. Ben Hines who was clerk at that time gave letters of dismission to all the members at that time and four of them were charter members of the Sulphur Springs Church which was constituted nearby. In 1867.¹

It appears from tradition that there was a division or serious trouble in this church internally as the reason for its dissolution at this time. It has been told the writer that some of the members tore down the house of worship and hauled part of it to the site of Sulphur Spring Church, during the nights and that it was used in the construction of a building there.²

Irrespective of the conditions of the members of this Church at the time of its dissolution, it did good in the community during its long existence and two fine Baptist Churches are now well established in the nearby community.³

Elder William Hines, his wife and several other individuals lie buried in the well kept small burying ground at the site.⁴

This Church, as records will show, was active in Associational work and it helped establish the present Antioch Church.⁵

The first record that the writer has found of it was in 1826 when two of its members: Elder William Hines and Richard Wallace were on the presbytery that constituted Antioch Church above named.

"Wallace and Hines were members of Mt. Gillead Church or the organization which preceded Mt. Gillead situated on the creek later known as Hines Creek and now known as Davis Mill Creek."⁶

It is seen that this church or its predecessor was existing in 1826, and it most likely had been for some time, although the exact date of its constitution has not been found by this writer.

There was at this time or thereabout, four Baptist Churches in what is now Alexander County: Little River Mundays or Teagues, Bethel and Mt. Gillead.

"So mightily grew the Word of GOD and prevailed." Acts 19:20.

1. According to Mr. Clark Sharpe.

2. According to Mr. H. C. Gryder.

3. White Plains, Sulphur Spring and Hiddneite could be included.

4. Elder Hines died in 1859.

5, 6. See Alexander Association Minutes for 1926. Page 13. Mr. A. C. Payne, Historian.

A report that was given at the 1826 meeting of the Briar Creek Baptist Association.

"The true ministers of the gospel of CHRIST are a set of faithful men, chosen of GOD, and sent out into the world to preach the gospel of CHRIST, to teach believers in their duty, and to warn sinners of their danger. Being chosen of GOD and set apart to that office they are bound from a love to GOD and their fellow creatures, to go out into the world and declare the counsels of GOD although they meet with many trials in the way.

They are like other men cumbered with things that impede their way through life, having the cares of this life to encounter with, they often go with much difficulty; their minds weighed with the cares of their families the scriptures declaring that they which neglect their families are worse than an infidel and have denied the faith.

And again the cry in them is, 'Woe is me if I preach not the Gospel.'

Under these circumstances how careful should the followers of GOD be to untie their hands and make them more easily to go out into the world to spread the glad tidings of salvation to dying men.

I consider it the duty of every Church to pay strict attention to the situation of their preachers so that their families are well provided for and that they may go forth the better composed and have more time to read the scriptures.

The pastors ought to be self sacrificing men teaching by example as well as by precept.

Thomas Douglas

Although there were four Baptist Churches that we have record of, in what is now Alexander County at this time 1822, one two of them have left any record that the writer has found that they were connected with Associational work. These two were as has been shown: Little River which joined the Yadkin in April 1791, and Bethel which was represented in 1816. Both of these Churches were represented in the organizational meeting, held at Briar Creek Church on November 23rd. 1822 Elder John Swaim was present for Little River and also James Robinette and Archibald Brown. Elder William Dodson, his son William, and George Gilreath were present for Bethel.

They elected Thomas Martin moderator and James Martin Clerk. The New Association was called Briar Creek and continues until now.

In 1823 the Briar Creek Association met with Little River Church and Elder John Swaim and son John, with Sion Harrington and Archibald Brown were its messengers for Little River. Elders William Dodson, William Beach and Richard Wallace and William Dotson, Jr., were messengers from Bethel. Bethel reported 140 members and Little River 51.

The 1824 meeting showed Little River with 1 baptism and 68 members. It was represented by Elder John Swaim, Sion Harrington and James Robinette. Bethel reported 2 baptisms and 142 members and William Dotson, Jr. was its messenger.

1825 showed Little River with 64 members and Elder John Swaim and Sion Harrington were its messengers. Bethel reported 3 baptisms and 134 members. It was represented by William Dotson, Elders William Hines, William B. Beach and Jones Hays.

In 1826, Little River was represented by James Robinette. Bethel by William Dotson, John Redmon, Andrew Hendren and William Laws. It reported 2 baptisms and 128 members. Antioch Baptist Church was organized on July 29, this year.

In 1827 we find the last mention made of Elder John Swaim. Antioch was represented this year by its clerk Benjamin Austin and a deacon Nathan Austin, its pastor now was Elder William Dotson who was 90 years old at this time. They reported 28 members, 9 baptisms, 2 by letter and had dismissed 4. Bethel was represented by Richard Wallace, William Laws, Elders William B. Beach and William Hines. Bethel reported 106 members. Little River reported 1 baptism and 54 members. Its messengers were James Robinette, Austin Brown, Elder John Swaim.

No record yet of Mundays or Teagues, or that of Mt. Gillead.

On July 29, 1826, a presbytery consisting of Elders: William Dotson (now 89 years old), William Hines¹ John Swaim and Alexander West. And deacons² Richard Wallace and William Dotson, Jr.³ constituted a Baptist church of 13 members, they called themselves Antioch.

Elder William Dotson was the first pastor and Benjamin Austin was the first clerk.

The land was given by Nathan Austin. A deacon. The first building was of hewn logs. The next building was of frame construction, and about 1872 a 30 by 100 ft arbor was built. They now have a fine brick stone building.

Antioch Baptist Church can almost date its origin as of June 7, 1797., for on this date a church was organized nearby, and known as Teague's or Mundy's, it disintergrated about 1825, and several of the members were included in Antioch in 1826. The clerk Benjamin Austin was a deacon in the old church. Nathan Austin was a deacon in the old church.

Some of the people in this old church and new as well, were from Orange County.⁴

1. Elder William Hines and Richard Wallace were from old Mt. Gillead Church or the organization which preceded it.
2. If the arrangement of Elders and deacons is in error it is because of lack of clearness and completeness of information at hand.
3. Elder William Dotson was from Bethel Church. And Elder Swaim From Little River.
4. See White's History of Alexander County, also minutes of Alexander Association for 1926.

Elders Smith Ferguson, Benjamin Beach, Alexander West and others went to Lower Creek and organized the Church there in 1826 also.

Alexander West was only a deacon.

A description of some of the conditions of these times is given by Dr. Green as follows:

There were regular places of meeting, usually small log houses with rough floors and wide cracks in the walls. In winter these houses were so uncomfortable that many meetings were missed. But these ... brethren and sisters, were not to be thus deprived of their monthly meeting for worship. Often their meetings for worship were held at private houses. Here they not only had meetings for worship and the preaching of the word, but often meetings to receive members and discipline offenders. There were many who lived far from the house of worship, and for the benefit of such they often held neighborhood meetings, especially at night. Revivals broke out and lasted for weeks. After holding daily meetings at the Church for a week or two, they would hold night meetings at the houses of the brethren and the good work would go on for many days. The ministers of those days were full of missionary zeal and diligent in labors. They went on long preaching tours, preaching from Church to Church and from neighborhood to neighborhood. Even thus early there were volunteer workers. Often they went into destitute neighborhoods and held meetings for several days.¹

Smith Ferguson was sent for to visit a sick woman on Lewis Fork in Wilkes. That night the neighbors came in to hear him preach. In all the crowd assembled there was no professor of religion save the sick woman, and she was not a member of a Church. The preacher stood by the bed and preached the way of salvation through JESUS. When he was closing he invited any who wished to be prayed for to draw near, and almost the whole congregation bowed around the preacher and the sick woman. The work begun that night resulted in the organization of New Hope Church.²

The Ministers of those days travelled far over merely trails on foot and horseback, and often started a day or two ahead of time in order to reach their appointment on time.

1. See Green's Historical Papers, Vol. 3, page 69, 70.
2. The date given of the organization of this Church is 1830. Elder Ferguson had been a Minister for 5 years at this time.

The early records are lost. The first is of 1816. It appears that S. P. Smith was the first clerk, Elders William Garner, J. Watts and J. G. Bryan are among the early pastors.

It is located northeast of Taylorsville, N. C., has a record of long useful life. Has had at least three buildings and a large arbor for summer evangelistic services. They now have a nice new brick building. This Church was a charter member of Briar Creek Association in 1822.

Big Spring-Pilgrim

April 1837

Bethel Church, in October 1836 granted letters to those desiring to constitute the new Church, on the first Saturday in April 1837, so far as records are available the following with others formed Big Spring Church: John Redman, Howell Barker, Ephriam Cook, Richard Hendren, Samuel Culler, Richard Davidson, Anna Brack, Anna Finger, Edward Chaffin, Robert G. Martin, Jonathan Mchargue. Edward Chaffin was an Elder and was both pastor and clerk at first.

It was located at first a short distance north east of the present location and was called Big Spring¹ until 1840 when the name was changed to Pilgrim and the location changed.

They now have a new brick building.

The sons of temperance movement brought trouble here too for in 1852 the following were excluded over this: Mr. and Mrs. John H. Green, Mr. and Mrs. Lee Williams, G. W. Rowe, Abner Chenault, Richard Davidson, Arena George, Mary Redman, Caroline Howell, Sarah Campbell, Elizabeth Redman and others. This Church is located in the extreme northeastern part of Alexander County.

1. Big Spring Church reported 40 members in September 1837.

In the early days of old Bethel Church there were erected small one room cabins around about the Church and people would come from afar and stay for the days of protracted or big meeting in camp like style during the summer, of course they came by steer, horse or mule conveyance and brought provisions along for the stay.

DOVER

1833

Dover Baptist Church was constituted on May 12, 1833. There were 11 charter members and Elder W. P. Swanson was first pastor. Elder Houston Holsclaw was the first clerk.

This church is located in the Mountaineous region in the western part of Alexander County.

In March 1876 this Church with three others proposed to form an Association of the Primitive Baptist type, this did not succeed however.

MACCEDONIA

1838

Before October

This Church was Constituted sometime during the first half of 1838, there were 8 charter members. It appears that William Garner, Smith Ferguson and a Richards were among the first Elders that served this church as pastor. William Gryder appears to have been the first clerk. Elders Vandover and John Teague were the pastors in 1838 and Elder John Teague in 1839. and Elder William Pearce in 1840.

This Church is located a short distance out of Taylorsville, N. C., on State Highway No. 16.

Records show that in 1856 Maccedonia Church was engaged in evangelistic effort in the old camp meeting style.

James Teague and James Austin represented Antioch Church at Briar Creek Association in 1828. They reported 1 baptism and 29 members. Richard Wallace, John Redman and William Dotson were from Bethel and reported 1 baptism and 101 members. Archibald Brown and Thomas Watts were from Little River, they reported 52 members. This was the last time any mention is made at the Association of Elder William Dotson.

In 1829 Bethel was represented by John Redman and William Mitchel, they reported 99 members. Little River was represented by Thomas Watts and Locken Tilley. They reported 12 baptisms and 28 members. They lost 36 by exclusion, death or letter.

Bethel was represented by William Richards, John Redman and Elder William Hines. 89 members were reported. Little River showed 23 members with William Watts and Vandover Teague as representatives. This was in 1830.

Bethel reported 10 baptisms in 1831 and 98 members, the messengers were William Hines and William Mitchel and William Laws. The messengers from Little River were James Watts, Thomas Watts, and William Batts. They reported 1 baptism and 57 members, a gain of 34 members.

Elder William Hines and John Redman represented Bethel at the meeting in 1832, 23 baptisms were reported and 104 members. Little River reported 6 baptisms and 66 members, Thomas Jones was her messenger. Epharim Cook also represented Bethel this year.

Elder William Dotson went to his eternal home during April this year. he was 95. He lies buried at Three Fork cemetery, his grave marked "A Pioneer Baptist Preacher."

In 1833, Epharim Cook, and John Redman were from Bethel and reported 1 baptism and 88 members. Thomas Watts and Sion Harrington were from Little River, they reported 12 baptisms and 80 members.

Little River was the only one represented in 1834, Benjamin Watts and Archibald Brown were the messengers, 10 baptisms and 104 members were reported.

Again in 1835 Little River was the only one, with William Holder, William B. Jones and Thomas Watts as messengers it reported 10 baptisms and 115 members.

Elder William Holder, Sion Harrington, Isiac Davis, William Jones and William Pool, were from Little River in 1836. They reported 1 baptism and 115 members. Elder Edmund Chaffin, David Laws, Elder William Hines, Elder William B. Beach, John Redman and Joseph Campbell were from Bethel and reported 8 baptisms and 71 members. Elder Smith Ferguson preached on this occassion Gen. 49:10. as text.

On Friday September 30, 1836, at Lewis Fork Baptist Church, messengers and Ministers met from the various Churches and constituted Lewis Fork Association. Philip Powell preached the first sermon, using 1 John 2:5. Elder Smith Ferguson was chosen moderator and John Carlton clerk. No Churches from the area of Alexander County were among those organizing this Association.

When Lewis Fork Association met in second annual session at Beaver Creek Church on September 29, 30, 1837, Little River Church, reported Elder Robert Lucky Steele as pastor and 90 members. Antioch reported Elder E. Teague as pastor and 61 members. Big Spring (later Pilgrim) reported 40 members. Bethel reported 39 members. Big Spring and Bethel were in Briar Creek Association.

In 1838, Little River reported Elder Robert Lucky Steele as pastor and 91 members. Antioch reported Elder Moses Fox as pastor and 62 members, and 1 baptism. Dover reported 1 baptism, 44 members and D. Holtslaw as pastor. Maccedonia reported 1 baptized, 6 received by letter and 14 members, with Vandover Teague and John Teague as Pastors. The Association resolved to observe the third Sunday in October as a day of prayer. Bethel in her Association reported 27 members. The gifts from these churches were about \$1.00 to \$2.00 each.

In 1839, Antioch reported Elder H. Austin as pastor and 1 baptism, with 50 members. Little River had Elder William Poole and Elder R. S. Steele as pastors and had 2 baptisms, with 95 members, Dover had Elder Stephen Meadlock as pastor and reported 45 members. Maccedomia had 3 baptisms and 19 members with Elder John Teague as pastor. In the other Association, Big Spring reported 34 members while Bethel reported 6 baptisms. The Association met this year at Antioch.¹

The 1840 reports show: Elder Thomas Watts as pastor of Little River, they had 11 baptisms and 111 members. Bethel had 2 baptisms and 27 members. Pilgrim had 1 baptism and 31 members. (formerly Big Spring). Antioch had 2 baptisms and 51 members with Elder Elijah Teague as pastor. Dover had 44 members with Elder Stephen Meadlock as pastor. Maccedonia had Elder William Pearce as pastor and 25 members and reported 5 baptisms.

1. Note that Bethel and Big Spring or Pilgrim reported through Briar Creek Association, while the others were in attendance of Lewis Fork Association.

The 1841 reports showed: Little River with 111 members, 3 baptisms and Elder Smith Ferguson as pastor. No report from Bethel or Antioch. Pilgrim had 29 members. Maccedonia had 3 baptisms, 29 members and Elder Smith Ferguson as pastor. Dover reported Elder C. Livingston for pastor and 45 members.

In 1842 Maccedonia had 4 baptisms, 36 members. Smith Ferguson was pastor. Pilgrim reported 1 baptism and 27 members. Dover had Elder C. Livingston as pastor and 46 members. Antioch reported 44 members and William D. Holder for pastor. Bethel reported 5 baptisms and 33 members. Little River had 1 baptism and 109 members with Elder Smith Ferguson as pastor.

2 Baptisms were reported by Little River in 1843, and 107 members, Elder Smith Ferguson, pastor. Antioch had 40 members and Elder J. Harrison for pastor. Dover with 44 members had Elder Smith Ferguson as pastor. Pilgrim reported 10 baptisms and 34 members. Maccedonia had 33 members, 2 baptisms and Elder Smith Ferguson as pastor. A querry was asked this year: Is it right to recieve any but Church evidence between Church men? Ans. Not expedient.

With the Lewis Fork Association meeting with Little River Church, this Church reported Elder Smith Ferguson as pastor and 106 members. 1 baptism was reported by Dover which had 41 members and Elder Smith Ferguson as pastor. Maccedonia reported Elder Smith Ferguson for pastor and 33 members. No report from Antioch. In the other Association, Bethel reported 1 baptism and 36 members. Pilgrim reported 1 baptism and 35 members. These reports were for 1844.

The 1845 reports showed Little River with 1 baptism, 106 members and Elder Smith Ferguson, pastor. Bethel reported 1 baptism. Antioch had 38 members and Elder William Goforth as pastor. Dover had 2 baptisms and 40 members and also had Elder William Goforth as pastor. Pilgrim reported 1 baptism and 35 members. Maccedonia reported 21 members.

1. Little River Church extended an arm and through Elders Robert L. Steele, J. G. Bryan and probably others, constituted Walnut Grove Church in Wilkes County, sometime during 1845.

Briar Creek Association met with Pilgrim Church in 1845 and with Bethel in 1841.

In 1846, Maccedonia reported 19 members. Pilgrim 43 members and 10 baptisms. Dover reported 38 members and Elder William Goforth as pastor. Antioch had 30 members and also Elder William Goforth as pastor. Bethel had 2 baptisms and 33 members. Elder Smith Ferguson was still pastor at Little River and it reported 96 members.

The 1847 reports show the greatest spiritual awakening and most professions of faith followed by baptism ever recorded in the area of Alexander County. The report from Little River of 158 baptized has not yet been equaled by any other sister Church. This year gave her a gain of 163, over 1 and $\frac{1}{2}$ times her previous total of members. Elder Ferguson was yet pastor and the total members were 259. Bethel was next, reporting 63 baptisms, and 115 members. Maccedonia followed with 59 baptisms, 76 members and Elder William Garner as pastor. Dover came next with 31 baptisms and 68 members, Elder William Goforth was pastor. Pilgrim had 27 baptisms and 92 members with Elder William Goforth as pastor. Antioch had 23 baptisms, 55 members and Elder William Goforth also as pastor. Elder J. Coats is assumed to have been the pastor at Bethel. A total of 361 baptisms reported from 6 Churches. An increase in membership of 306. The total reported last year was 259. This year 665. There was no report yet from Mt. Gillead Church, the writer assumes that it also had a gracious time in the LORD with showers of blessings and witnessed many souls being born again. The Lewis Fork Association met with Dover Church this year. Elder Smith Ferguson was moderator and Elder R. L. Steele Clerk.

The 1848 reports show another year of special blessings and time of refreshing: Little River had 61 baptisms, 289 members and Elder Smith Ferguson as pastor. Bethel had 63 baptisms, 115 members and Elder J. B. Adams as pastor. 51 were reported baptized by Antioch with 114 members and Elder R. L. Steele as pastor. Here is the first mention of Elder John Gillison Bryan. He had already helped organize Walnut Grove Church in Wilkes County and was pastor there at this time.¹ He is here reported as pastor of Dover which had 17 baptisms and 74 members. Pilgrim reported 27 baptisms and Elder B. Adams as Pastor. Maccedonia had 48 baptisms and 125 members and Elder William Garner as pastor.

The total baptisms this year was 267, a large number indeed from 6 churches. However the heavens will soon be as brass and the cry will be from the troubled dying Churches; "Where can I find Him?" "Where is the LORD GOD of Elijah?"

1. Elder Bryan was an active worker in Alexander and other Counties, eventually getting into trouble, leaving here and dying in Georgia at about 98 years. Walnut Grove 1845.

And where the SPIRIT of the LORD is, there is LIBERTY. 2nd Cor. 3:17.

The old meeting house of LIBERTY BAPTIST CHURCH is still standing (1952) and is occupied as living space for a family. It is located on a farm now owned by Mr. F. C. Hilders and is located some distance south or in a southeastern direction of the present Three Fork Church. A short distance off to the left of the present paved road, from where the old Piney Grove School stood.

No records of this Churche's organization or dissolution.¹

It would appear that it was absorbed by Three Fork Church which was organized nearby in 1857.

It was first in Attendance of a district Association (of record) in 1849, at Lewis Fork Association, when it met at Elk Creek Church on October 5, 6, 1849.

Elder Smith Ferguson was pastor then and they reported 18 members. It was a members of the Taylorsville Association in 1853 th. 1859. Elder J. G. Bryan was pastor there in 1851 and they still had 18 members. They baptized 8 in 1852, and had 28 members. 15 were baptized in 1853. And Elder J. J. Watts was pastor. In 1856 there were 22 members. In 1858 there were 26 members.² Elder J. Reed was pastor. In 1859 there were 32 members and Elder Reed was still pastor. There were 20 baptized in 1860 with Elder Reed as pastor. There were 56 members. Elder Reed was pastor in 1861 and there were 51 members. 49 members were reported in 1862. Elder Smith Ferguson was pastor in 1863 and there were 47 members. Elder R. L. Steele was pastor in 1868 and there were 33 members. The Association met here this year.

John Watts, S. H. Harrington and B. F. Steele represented it at the United Baptist Association meeting at Cub Creek Church in 1870, they reported 33 members.

No further record has been found by the writer.

1. See W. E. Whites History of Alexander County, page 23.

2. From Minutes of Associations.

There were continued blessings in 1849, with Little River reporting 26 baptisms, 308 members and Elder Smith Ferguson as pastor. Bethel reported 112 members and 3 baptisms and Elder J. Watts as pastor. Mt. Gillead reports this year for the first time and shows 23 baptisms, 46 members and Elder William Garner as pastor and Gabrial W. Wallis as messenger. Antioch had 14 baptisms, 121 members and Elders R. L. Steele and a West as pastors. Dover had 5 baptisms, 76 members and Elder J. G. Bryan as Pastor. Liberty Grover, Elder Ferguson as pastor, 18 members.¹ Pilgrim had 32 baptisms, 110 members and Elder Z. B. Adams as pastor. Maccedonia reported 19 baptisms and 141 members, Elder William Garner was pastor. A total of 122 baptisms this year.

1850 reports showed: Little River with 12 baptisms, 306 members and Elder Smith Ferguson as pastor. Bethel with 21 baptisms, 132 members and J. Watts as pastor. Liberty Grove, Elder Ferguson pastor, 18 members 2 baptisms. Mt. Gillead with 3 baptisms, Elder J. J. Watts as pastor, Benjamin Hines and G. W. Waller as messengers, with 45 members. Antioch with 14 baptisms, Elders West and Steele as pastors, and 137 members. Dover with 28 baptisms, 101 members and Elder J. G. Bryan as pastor. Pilgrim had 14 baptisms, 120 members and Elder J. B. Green as pastor. Maccedonia had 4 baptisms and 129 members. Elder J. W. Jones was pastor. Total baptisms 96.

There were some querries answered about liquor and the case of Elder Powell and his unpatistic doctrines were discussed and the public was warned of him. He was pastor of Lower Creek Church.

In 1851, Baptistic work or unity went all to smithers, brother against brother, house against house and Church against Church. No living person can fully know the suffering and hardship caused or the number of soould eternally lost over the issues involved. It is evident that the Churches did not follow the Word of GOD in their acts, neither did the Lewis Fork Association. As well as information at hand will suffice, this writer presumes to state as clearly and fully as possible the facts of the cases during the days and years that follow. Much will not be known or included at best.

1. This is the first record of this Church, Liberty Grove.

Insofar as available records show, all the Baptist Churches in the bounds of Alexander County were in the Lewis Fork Association or Briar Creek. In 1851, that is prior to the meeting of Lewis Fork Association at Maccedonia Church on October 3 and 4th.

The reports this year show: Little River¹ with Elder J. G. Bryan as pastor, 3 baptisms and 267 members. Bethel with Elder J. Watts as pastor, 5 baptisms and 137 members. Mt. Gillead had also Elder J. J. Watts as pastor. It had 2 baptisms, and 99 members. Antioch had 2 baptisms, 67 members and Elders J. Reed and West as pastors. Dover had 2 baptisms, 99 members and Elder J. G. Bryan as pastor. Pilgrim had 1 baptism, 112 members and Elders J. B. Green and W. J. Chappel for pastors. Maccedonia had Elder William Garner as pastor and 77 members. Liberty Grove had Elder J. G. Bryan as pastor and 1 baptism with 18 members.

Lower Creek Church was commended for getting rid of her unbaptistic pastor.

Little River Church sent up a Queery: Is it a sufficient ground for an exclusion from fellowship according to the principles of the Baptistic Churches for a member to join the Sons of Temperance?

The Association Answered "Yes".

Elders Richard Gentry, W. C. Church, Smith Ferguson, S. P. Smith and others² had sought to induce the Association not to give this answer, but the efforts were of no avail.

Little River Church previously during the year excluded two members for joining the Sons of Temperance. At the meeting of exclusion 70 voted in favor of the act, 29 voted against it. Upon this the majority voted to withdraw fellowship from the twenty nine also.

Elder R. L. Steele was one of thos excluded.

1. Little River reported 309 members in 1850, this was down to 44 in 1863.
2. See Green's Historical Papers, Vol. 3, page 78.

The Sons of Temperance was a secret society, similar to the Good Templars of latter days, and its basic principle was temperance in all things. Those who joined the society took a solemn oath not to use alcoholic liquors as a beverage.¹

...You have received back into your fellowship today one man who confesses that he has been drunk and you have excluded two of our best men because they wouldn't drink.²

This excluding because one refused to drink was not confined to Little River Church only nor to Alexander County. Pleasant Hill Church excluded some for the same purpose, so did Pilgrim and probably others locally and it appears that among them the best men of the Church. It seems that one could have all he wanted, drink all he could stand, give to his neighbors or associates all he could afford or they wanted, make it from his apples, corn, rye, peaches or what have you, even the ministers could take their dram, but if a man was strong enough in faith and mind to pledge not to drink he was not thought fit by the weaker brethren to be a member of the Church of Christ. Such acts as these referred to have plagued the Church through her existence, and probably will continue to occur when Churches do not use the BIBLE as their rule of faith and practice.

Some of this same work was done in other Churches and Associations. After Elder R. L. Steele was expelled from Little River Church in 1851, he went with Elders J. J. Watts, J. H. Watts and Z. B. Adams over into Ashe County and joined forces with Elders Johnson and Gentry in rounding up progressive, forward looking Baptists³ and getting them together in Church organizations.⁴

A little later, Elders Johnson and Gentry went over into Alexander County and helped Elder Robert Steele and his associates organize one or more Churches of the same character, these finally forming the Taylorsville Association.

...Bethel Church which in the same day withdrew fellowship from one brother for joining "The Sons of Temperance" and from another brother for being intoxicated.⁵

1. See Fletcher's History of Baptists for this, page 24.
2. Words spoken before Old Fields Church in Ashe County. Fletcher.
3. Elder Gentry was expelled from Old Fields Church. Fletcher.
4. See Fletcher's History of Baptists, page 35. One of these Churches organized was Bethel (Ashe County).
5. Elder W. C. Meadows.

It must have been planned and agreed upon as a course of action before Lewis Fork Association met on October 3 and 4th, 1851,¹ that is if the Association said "yes" to the querry that was put up. It is evident that local Baptist history would have been much different and the Taylorsville Church would have in all probability not been organized as it was: On Monday after the Association the thirty one excluded members, with others, fifty four in all, met in the town of Taylorsville and organized the Taylorsville Church. Five ministers assisted in the organization.²

Soon after this, other Churches of the same nature or ideals formed the Taylorsville Baptist Association.³

The available records of the years that follow will carry one through: Lewis Fork Association, Briar Creek Association, Taylorsville Association, Lower Creek Association and then The United Baptist Association all by 1860. Since this is true the period from 1851 through 1867 will be the most difficult to trace and will be necessarily incomplete.

1. The people who resented the act of Little River Church in expelling those for their connections with the Sons of Temperance, took the matter to the Association meeting at Maccedonia Church, 1851, and failing to get a redress of their grievance, proceeded to constitute Taylorsville Church on the following Monday.
2. Green's Historical papers, Vol. 3, page 78.
3. Taylo~~o~~sville Association was organized in 1851. Elder Robert L. Steele must have been the main leader in the organizing of the Taylorsville Association although there were at his help Elders Richard Gentry, Aaron Johnson from Ashe County and Elder Smith Ferguson, J. J. Watts, J. W. Jones and others locally.

Taylorsville Baptist Church 1851.

On October 6, 1851, Elders Robert L. Steele and Richard Gentry organized this Church. Elder S. P. Smith also helped.

There were 54 charter members. There were Elders among them as follows: Smith Ferguson, John W. Jones, J. J. Watts, Isaac Oxford, R. L. Steele and Isaac R. Sherrill. There were 4 colored people among the charter members.¹

Elder Smith Ferguson was the first pastor. Larkin H. Jones was the first clerk.

Elder John W. Jones was the leading worker in the starting of this Church. He was expelled by Little River for joining "The Sons of Temperance."²

The name chosen for this Church was: The Baptist Church of Jesus Christ at Taylorsville, N. C.³

A modern commodious brick building is now in use for all the many activities of this large leading Baptist Church. A metal plaque in the entrance bears the names of all charter members.

There were at least 31 people who were charter members that had been excluded by Little River Church because of their mission and temperance activities, among these was Elder Robert L. Steele. Elder Richard Gentry was also excluded for this temperance matter by Old Fields Church.

It was this Church and the ministers who were in it and a few others who were of the same mind that led in the stand for freedom of Baptist locally.

Soon after the constitution of Taylorsville Church the Taylorsville Baptist Association was organized and gathered Churches of the same nature from this and other Counties. This lasted until the Trouble over the "Sons of Temperance" began to subside, 1859.

1. See plaque in Church.

2. He was the first to be buried in the Taylorsville cemetery. 1853. He was a great worker and died young.

3. According to the present clerk, Mr. A. C. Payne.

Records at hand show that in 1852 the Churches reported the following:

Church	Association	Pastor	Baptized	Members
Little River	Lewis Fork	J. G. Bryan	12	240
Antioch	Lewis Fork	J. G. Bryan	6	139
Dover	Lewis Fork	James Reid	1	89
Maccedonia	Lewis Fork	William Garner	5	129
Pleasant Hill	Lewis Fork	William Pool		21
Liberty Grove	Lewis Fork	J. G. Bryant	8	
Bethel	Briar Creek	J. G. Bryant	12	140
Pilgrim	Briar Creek	W. J. Chappel	9	103
Taylorsville ¹	Taylorsville	Smith Ferguson		
Concord	Taylorsville	John W. Jones		
Mt. Gillead	Taylorsville	J. J. Watts		

Little River Church put up a querry:

Is it right or wrong for a believer to testify before baptism?

Answered: Right.

1. No records at hand of the Taylorsville Association for 1852. This information is from other sources

Concord Baptist Church 1852.

Elders Robert L. Steele, J. B. Green and Isaac Oxford with 14 charter members, constituted this Church on November 26, 1852.

Elder John W. Jones was the first pastor.

E. Turner was the first clerk.

In early days they had long evangelistic meetings of the camp meeting style and many professions of faith were witnessed.

It is located in the open country on a paved road southeast of Taylorsville, N. C.

Taylor Spring Baptist Church 1852.

On July 10, 1852, Elders Robert L. Steele, John W. Jones, G. B. Adams and J. J. Watts organized this Church. There were 15 charter members on above date and 5 on day following making a total of 20.

Elder G. B. Adams was first pastor and C. W. Howell first clerk.

This Church is located out of the County bounds of Alexander, however it was constituted by our own men and has chosen to continue to cast her lot with the local Baptists. It is located near state highway 115, in north Iredell County.

In 1853, in the Lewis Fork Association, Maccedonia Church put up a querry: About a man who a Christian was baptized by a minister, without Church authority. No answer. The evident cause of this is found in the Taylorsville Association, for they had a general revival at their meeting this year and Elders J. W. Jones and Z. B. Adams baptized 21 following the meeting. And this meeting was had just before the Lewis Fork.

Churches were in Associations, and reported in the manner listed:

Church	Association	Pastor	Baptized	Members
Antioch	Lewis Fork	G. Swaim	16	155 ¹
Concord	Taylorsville	J. W. Jones		18
Taylorsville	Taylorsville	Smith Ferguson		47
Taylor Spring	Taylorsville	Z. B. Adams		43
Liberty Grove	Taylorsville	J. J. Watts		23
Mt. Gillead	Taylorsville	J. J. Watts		37
Bethel	Briar Creek	J. G. Bryan	18	147
Pilgrim	Briar Creek	W. J. Chappel	4	102
Pleasant Hill	Lewis Fork	James McNeil	11	31
Maccedonia	Lewis Fork	Wm. Garner		150
Dover	Lewis Fork	H. Holtslaw		79
Little River	Lewis Fork	J. G. Bryan	16	253

Elder J. G. Bryan was moderator of Lewis Fork and Elder Smith Ferguson moderator of Taylorsville.

All figures are those from the minutes of the local Associations.

1. There was also an Antioch Church in the Taylorsville Association which had 12 members listed and pastor as S. P. Smith.

If any error is made in this listing it is because of lack of definite information.

Although Taylor Spring is in Iredell County it has continually associated itself with Alexander Baptists.

Center Baptist Church

All information at hand at this time shows that:

It was located near the past famous Ellendale Spring, and not far from the present Oxford Memorial Church.

There was a fine house built. It was used for worship, and also for school.

The building was burned on the night of September 11, 1875. Most provably because of an act of arson.

The Church in all probability never rebuilt or kept up regular worship after this. 1875.

It was constituted on 14th of April 1854.

Elder Burton Bradley and Elder James Reed organized this Church.

There were 12 charter members, no names are found.

Elder Burton Bradley was the first pastor.

E. C. Oxford the first clerk.

It evidently was organized as a direct result of the troubles of the day for:

One of the rules adopted at the consitution of the Church was, that Baptists who were discriminated against in other Churches on account of being "Sons of Temperance",¹ might be received on application.

It was last represented in an Association in 1874, in the Brushy Mountain. Elder J. H. West was pastor and there were 15 members.

As the trouble about the alcohol business was dying and Antioch Church stood nearby, it appears that this Church served its purpose in its own time.

1. See White's History of Alexander County, page 11.

Baptists Start a School

About 1853 Elder James McNeil, Elder J. J. James and other Baptist Brethren started in the new town of Taylorsville and near the newly established Baptist Church, a Baptist School.

The land, 5 acres being given by Elder J. J. James.

At present (1952) the building they erected (so far as this writer is aware) still stands and is used by the Taylorsville High School.

It appears that this School was not established under the authority of any district Association. However they continually recommended and supported it and finally assumed control. A corporation was formed to control it in later years, this corporation dissolved in 1924 after it had sold the property to the State of North Carolina for public School use.

The money derived from the sale of this property was equally divided between, Fairview, East Taylorsville, Millersville and Smyrna Baptist Churches, and they received \$250.00 each.

Professor J. H. Foot was early connected with this school and did much work to get and keep it going. Other professors who worked with this School included, Davis, Pool, White, Payne and others.

It was known as the United Baptist Institute.

Many students attended it, and fruit from this institution is being reaped today.

Many of those students of the later years are yet living and are a living witness and testimony of this school.

For more information about it, please see the Histories of Mr. W. E. White and Steve Watts.

In 1854 another division occurred, and Churches which chose to remain neutral in the issues involved, separated themselves and organized the Lower Creek Association.¹ The first session was held with Liberty Church in Caldwell County. Elder Burton Bradley was moderator and Elder Houston Holsclaw was clerk. Elder J. G. Bryan was moderator of Lewis Fork and Elder Smith Ferguson of the Taylorsville.

Available records show:

Churches ²	Associations	Pastors	Baptized	Members
Little River	Lewis Fork	J. G. Bryan	9	252
Maccedonia	Lewis Fork	William Garner	3	150
Pleasant Hill	Lewis Fork	Jacob Crouch	10	38
Bethel	Briar Creek	W. J. Chappel	2	94
Liberty Grove	Taylorsville			
Taylor Spring	Taylorsville			
Taylorsville	Taylorsville			
Concord	Taylorsville			
Mt. Gillead	Taylorsville			
Antioch	Lower Creek	Daniel and Merrit Austin		
Dover	Lower Creek	Wm. Meadlock & Houston Holsclaw		

1. See North Carolina Baptists by C. B. Williams.

2. With no records of the Taylorsville Association for 1854 all Alexander Churches not in Lewis Fork or Lower Creek or Briar Creek are assumed to be in the Taylorsville.

Briar Creek Association met with Bethel Church this year 1854.

The Lower Creek Association was organized on March 18, 1854.

Reports from the various associations include the following for 1855:

Churches	Association	Pastor	Baptized	Members
Little River	Lewis Fork	J. Crouch		239
Maccedonia	Lewis Fork	Wm. Garner	3	155
Pleasant Hill	Lewis Fork	Wm. Pool		31
Senter or Center ¹				
Bethel	Briar Creek		8	149
Pilgrim	Briar Creek	W. J. Chappel	2	94
Antioch	Lower Creek	H. Holsclaw	4	119
Dover	Lower Creek	H. Holsclaw & E. Tilley	2	94
Taylorsville	Taylorsville ²			
Taylor Spring	Taylorsville			
Mt. Gillead	Taylorsville			
Liberty Grove	Taylorsville			
Concord	Taylorsville			

1. Senter or Center was organized in April 1854 and has not been reported in any Association of record.

2. No record of the Taylorsville Association for 1855.

Mt. Gillead Church was the meeting place of the Taylorsville Association in 1856. Elder Smith Ferguson was moderator and Elder Robert L. Steele Clerk.

Lewis Fork met at Little River Church and Elder J. G. Bryan was moderator and Peter Eller clerk.

Here is what the records show in relation to the state of the Churches:

Church	Association	Pastor	Baptized	Members
Bethel	Briar Creek	J. G. Bryan	11	153
Pilgrim	Briar Creek	Wm. Pool		94
Little River	Lewis Fork	J. G. Bryan	10	260
Maccedonia	Lewis Fork	J. Crouch		133
Pleasant Hill	Lewis Fork	Wm. Pool		24
Mt. Gillead	Taylorsville			22
Concord	Taylorsville			45
Antioch	Lower Creek	G. Swaim		117
Taylor Spring	Taylorsville			43
Liberty Grove	Taylorsville			22
Dover	Lower Creek	H. Holsclaw		70

Center Church was not listed in any group.

Maccedonia Church was advised b y the Association to receive one Mr. Lee Moore to membership by application.

Maccedonia Church was engaged in conducting a camp meeting in 1856.

Pleasant Hill Baptist Church 1852

Elders William Pool, Jacob Crouch and John G. Bryan constituted this Church on January 31, 1852.

Elder William Pool was the first pastor and John T. Baker the first clerk. No record at hand of charter members.

It had some difficulty over the "Sons of Temperance" and excluded some in its early live.

There is at this time a new brick building for a house of worship.

Three Fork Baptist Church. 1857

In May 1857, Three Fork Church was organized by 37 Baptist people who had secured their letters of dismission from Little River Church. The Elders who assisted in this work were: J. G. Bryan, N. A. Crouch and N. A. Pool was clerk. In June this year above named twenty more people came and made a total of 57. Elders John G. Bryan and Jacob Crouch were called as pastors. Mr. N. A. Pool was the first clerk.

This Church now is prospering and has a fine brick building for its various activities of worship. Is located on a paved country road some 3 miles west northwest of Taylorsville.

The large burying ground here was started about 1800 when a Mrs. Chole Brumley was buried there, and later a log house was built to care for the needs of those burying their dead at this place.

Like all other local Baptist Churches, (so far as records show) this Church came from Little River.

Compare, Mundys or Teagues, Walnut Grove, Taylorsville, Antioch and others. Mt. Olive.

Records at hand for 1857 include:

Churches	Association	Pastor	Baptized	Members
Little River	Lewis Fork			191
Three Fork	Lewis Fork	J. G. Bryan		60
Maccedonia	Lewis Fork		15	131
Pleasant Hill	Briar Creek	W. J. Chappel	4	29
Bethel	Briar Creek	J. G. Bryan	12	166
Pilgrim	Briar Creek	Wm. Pool	2	92
Antioch	Lower Creek	G. Swaim & J. B. Powell		131
Dover	Lower Creek	J. Crouch & H. Holsclaw	19 9	78
Taylorsville	Taylorsville ¹			
Concord	Taylorsville			
Liberty Grove	Taylorsville			
Taylor Spring	Taylorsville			
Mt. Gillead	Taylorsville			
Center ²	Taylorsville			

The Lewis Fork Association paid respect to the Baptist School recently established at Taylorsville, and was in 1857 under Proffessor Foote. It also recommended that each church hold Sabbath School.

1. No records of the Taylorsville Association for 1857.
2. Center is presumed to have been in the Taylorsville Association.

The first Rev. is attached to an elder's name this year 1857. It was to Elder J. J. James. Rev. J. J. James.

It appears that the Lower Creek, and Briar Creek Associations were in 1858 attempting to get the divided Churches and Associations together, for they sent up letters to the Taylorsville Association, which answered it as follows in a resolution:

That we advise our Churches where divisions have hitherto existed between the Lewis Fork, Lower Creek, Briar Creek and Taylorsville Associations, to use all means to adjust said difficulties, and become one body.

The constitution, abstract of principles and rules of decorum are printed in the Taylorsville minutes of 1858. A fine work.

The Lower Creek Association met with Antioch in 1858.

The following has been found:

Churches	Association	Pastor	Baptized	Members
Antioch	Lower Creek	Daniel Austin	8	137
Dover	Lower Creek	Jeel Brown &		
		Houston Holsclaw	6	84
Center	Taylorsville	R. S. Steele	2	24
Concord	Taylorsville	Green & Steele	2	49
Mt. Gillead	Taylorsville	James Reed		23
Liberty Grove	Taylorsville	Isaac Oxford	1	26
Taylor Spring	Taylorsville	S. P. Smith	3	42
Taylorsville	Taylorsville	Smith Ferguson	14	53
Little River	Lewis Fork	Wm. Pool		120
Maccedonia	Lewis Fork	J. Crouch	40	203
Pleasant Hill	Lewis Fork	J. G. Bryan	3	33
Three Fork	Lewis Fork	J. G. Bryan		61
Pilgrim	Briar Creek	Wm. Pool	5	96
Bethel	Briar Creek	J. G. Bryan	13	179

The finance committee of the Taylorsville Association reported \$37.45 handled.

1859 saw the end of the Lower Creek and Taylorsville Associations, and for two years that of Lewis Fork. The trouble over the Sons of Temperance and other matters had about died out and the brethren attempted to unite all the different groups named, into one strong body. This organization was accomplished in 1859 and was known as The United Baptist Association. It lasted until the formation of the Brushy Mountain Association in 1871¹. The United Association was so hard on those connected with the liquor question, and other matters that in 1862 a group reorganized the Lewis Fork Association, it too lasted until the Brushy Mountain was created.

The last meeting of Lower Creek and Taylorsville Associations, and reports from the other with which local Churches were connected show:

Churches	Association	Pastor	Baptized	Members
Taylorsville	Taylorsville	Smith Ferguson	1	47
Center	Taylorsville	Smith Ferguson		21
Mt. Gillead	Taylorsville	J. Crouch	6	30
Liberty Grove	Taylorsville	James Reed	1	32
Taylor Spring	Taylorsville	S. P. Smith		42
Concord	Taylorsville	B. L. Steele, J. B. Greene		49
Antioch	Lower Creek	Daniel Austin	8	137
Dover	Lower Creek	Joel Brown, H. Holsclaw-	6	84
Bethel	Briar Creek	J. G. Bryant	13	190
Pilgrim	Briar Creek	Wm. Pool	2	86
Maccedonia	Lewis Fork	Smith Ferguson		
Pleasant Hill	Lewis Fork	J. G. Bryan		33
Three Forks	Lewis Fork	J. G. Bryan	13	72
Little River	Lewis Fork	Smith Ferguson		97

Elder Smith Ferguson was moderator of the Taylorsville Association during its entire life. Elder J. G. Bryan was moderator of Lewis Fork at this time. Elder John Powell was moderator of Lower Creek.

The proposal to unite came from the Taylorsville Association.

1. On November 24, 25, 26, 1871 at Three Fork Church, the Brushy Mountain Association was organized.

Some minutes of the proceedings of the Convention of uniting the Associations in 1859.

A convention assembled at Zion Hill Meeting House, Wilkes County, N. C., on Friday the 11th day of November, 1859, to take into consideration the propriety of consolidating the Lewis Fork, Taylorsville and Lower Creek Associations, into one body. ...

Delegates from 26 Churches were reported, and their names enrolled as follows:

From the Lewis Fork Association -

Pilgrim	A. Milliam, E. Davis, F. H. Foster
Lewis Fork	M. Walsh, L. Triplett, A. J. Profitt.
Little River	Elder William Pool, S. Meadlock, P. Barnes.
Beaver Creek	Elder J. H. Brown, Thomas Carlton, J. F. Ferguson.
Pleasant Hill	J. T. Baker, B. Ellis, A. A. Jolly.
Zion Hill	J. Barnes, D. Welborn.
Three Fork	Elders J. G. Bryan, J. Crouch and Br. N. A. Pool.
Maccedonia	Wm. Teague, D. Warren, J. Martin.
New Hope	Elder James McNeil, J. H. Spainhour, P. Eller
Walnut Grove	R. Brock, C. Lowe
Mt. Zion	E. K. Walsh, A. B. West, W. J. Miller.

From The Lower Creek Association -

Union	Elders Isaac Oxford, J. H. West, Br. A. West.
Antioch	M Austin, D. Austin, W. S. Pool
Dover	Elder H. Holsclaw, Thomas Reid, W. R. Pennel.
Kings Creek	Elder E. Telleys, Thomas Isbell.

From the Taylorsville Association -

Fishing Creek	H. Curtiss, E. B. Salmons, S. Smith
Taylor Spring	Elder J. B. Green, A. L. Williams.
Mt. Gilead	E. Ellis, R. Hines, A. A. Hines.
Taylorsville	Elder Smith Ferguson, E. C. Harrington, C. Jones.
Liberty Grove	Elder R. L. Steele, J. Farmer, S. Harrington.
Pleasant Grove	Elder H. M. Stokes, A. M. Foster
Bethel (Ashe Co.)	Elders Richard Gentry, Arron Johnson.
Concord	G. W. McIntosh, J. H. Gryder, E. Turner
Oak Forest	D. Edwards, A. M. Parks, A. H. Martin
Senter	Elder J. Reed, E. C. Oxford, B. Reed.
Mt. Airy	Elder P. Grimes.

Elder Smith Ferguson was then elected Moderator and P. Eller clerk.

On Motion, a committee of six, two from each Association, consisting of Elders, Richard Gentry, James Reed, William Pool, John G. Bryan, E. Tilley, and Br. Harvey West, was appointed to prepare business for action of the convention, and that they report tomorrow morning. On motion the moderator and clerk were added to the committee.

....
On motion adjourned untill tomorrow morning 10 o'clock.
Prayer by Elder James McNeil.

Saturday November 12, 1859.

Met according to adjournment. Prayer by the moderator. Called the roll of delegates.

....
The constitution prepared by the committee was then presented, read and considered section by section, and adopted, and ordered to be printed with the minutes.

....
On motion, Elders Isaac Oxford, E. Tilley, Houston Holsclaw, John G. Bryan, R. L. Steele, J. B. Green, J. H. Brown, James McNeil, S. P. Smith and Smith Ferguson were appointed a presbytery for the purpose of ordaining ministers, and constituting Churches in the bounds of this Association, untill the next annual meeting; any three of which may be considered a sufficient number to do business.

....
Several resolutions were presented, read, and adopted. After which, on motion, the convention adjourned. Prayer by Elder J. B. Green.

Smtih Ferguson moderator
Peter Eller Clerk

Whereas the Lewis Fork, Lower Creek and Taylorsville Associations, being met in convention by delegates from the different Associations, at Zion Hill, for the purpose of uniting in one Association, in order to be enabled to carry out the gospel principles of Missions and Temperance, having become united as a Missionary and Temperance body, having adopted the following:

CONSTITUTION

1. This Association shall be known by the name of the United Baptist Association, and shall be composed of delegates chosen by the churches connected with it, each church being entitled to three delegates.
2. In the selection of three delegates the church should pay strict regard to the moral and intellecutual qualifications of those appointed.

3. The delegates thus selected should bear from their respective Churches a letter, certifying their appointments, and communicating information relative to the state of the Church and interest thereof.

4. The Association thus formed, shall choose by ballot or otherwise, a moderator, clerk, and treasurer, who shall continue in office for one year and untill others are elected.

5. The moderator shall not be entitled to vote, only in case of a tie, and then he shall give the casting vote.

6. There shall be a committee of arrangements appointed by the moderator consisting of five members, together with the moderator and clerk and all other committees shall be appointed by the moderator, unless otherwise ordered by the Association.

7. All letters of grievance or querries, together with all letters from corresponding Associations requiring any attention thereon, shall be submitted to the committee of arrangements and reported back to the Association, if they think proper.

8. This body shall have no coercive power to lord it over GOD'S heritage, but shall only be considered as an advisory council in all matters respecting the internal regulations of the Churches. Nevertheless it becomes necessary to attend to some uniform rules of proceedings, in order to maintain our union and christian fellowship.

9. When an offence may be committed by one Church against another, or when a serious difference may arise in an individual Church, it shall be the duty of the Association (after due labors have been had between the offending and offended Churches, or in individual Church, as the case may be) to take the matter into consideration and decide upon it.

10. The Association shall not maintain permanent fellowship towards any of her Churches which neglect to institute and preserve proper or gospel order among their members, or towards any of her Churches and ministers that treat her constitution with contempt, but shall sustain with all her influence such as promote gospel principles and order.

11. The Association shall withdraw her fellowship from any Church in her confedracy which holds members in fellowship who distell, vend, or use spirituous liquors as a beverage.

12. The object of this Association shall be the promotion of CHRIST'S kindgom among men.

13. It shall be the province of this Association to invite visiting and corresponding brethren to seats, who shall be entitled to speak on any point under discussion, but not to vote.

14. The Association shall in all cases be governed by a majority of the members present, and shall not adjourn untill they have gone through the business at of the Association except in extraordinary cases.

15. Each Church having an ordained or licensed minister, shall report the same to the Association, in order that they may appear as such on the face of the minutes.
16. The association shall furnish the Churches with the minutes of her proceedings, and it shall be the duty of the Churches to enable her to do so.
17. The Association shall have a fund created and sustained by voluntary contributions from the Churches, which shall be held by the treasurer, and subject to the disposition of a majority of the Association present at any annual session.
18. The annual session of this Association shall commence on Thursday before the third LORD'S day in October, or on any other a majority of the members present think proper.
19. By appointment of the Association, there shall be an introductory sermon preached at each annual session, and also a missionary sermon.
20. The power of appointing presbyteries for the ordination of ministers and constitution of Churches within bounds of this district, shall be vested in this Association, any three of whom shall have power to act.
21. The minutes of each day shall be read and corrected (if need be) on each morning, at the opening of business.
22. This constitution may be altered or amended at any time, two thirds of the members present concurring.

For 1860 our records will be found only in the United Baptist Association, in as much as the Lewis Fork, Lower Creek and Taylorsville Associations merged into one. Bethel and Pilgrim Churches were in the Briar Creek Association, however no records of that meeting are to be had it appears. In 1862 we will find Lewis Fork emerging again, but for 1860 and 1861 it is one local Association: United Baptist.

Churches	Pastor	Baptised	Members
Concord	James McNeil		83
Little River	William Pool & Peter Tritt	3	97
Taylor Spring	J. B. Green		37
Center	James Reed		21
Taylorsville	Smith Ferguson		37
Dover	J. H. Brown		84
Mt. Gillead	Jacob Crouch	11	38
Antioch	J. B. Powell		125
Three Fork	Smith Ferguson	6	81
Liberty Grove	James Reed	20	56
Maccedonia	Jacob Crouch	1	128
Charity			

Charity was in all probability just organized.

About the year 1860, a small congreation of Baptists built a brush "ARBOR" across the road from Friendship Lutheran Church and held some meetings under it. Afterwards a Church was organized, but there is no record of it extant. Rev. Jacob Crouch served as pastor for several years. There was a building erected, but was never finished. There was a building up of Baptist interest for a while, but later went down, finally the organization was dissolved, but the date of the dissolution is lost.

Page 45, W. E. White, History of Alexander County.

The last account of this Church was in 1888, when it was a member of the Alexander Baptist Association. It had 60 members then and W. W. Stafford was clerk. It is likely that Elder L. P. Gwaltney was the last pastor.

As stated above it was located across the road from Friendship Lutheran Church. The exact spot is now used as a burying ground. Is in the southern portion of Alexander County. Smyrna Baptist Church now is the only Baptist organization close by this old site.

In 1861 our records are found in the United and Briar Creek Associations.

There were 11 Alexander Churches in the United Association in 1861 and only 4 in 1863.

No records at hand for Charity or Pleasant Hill.

Church	Association	Pastor	Baptized	Members
Pilgrim	Briar Creek	Jacob Crouch		90
Bethel	Briar Creek			185
Charity				
Pleasant Hill				
Concord	U. B.	R. L. Steele	2	54
Maccedonia	U. B.	J. Crouch		123
Liberty Grove	U. B.	James Reed		51
Antioch	U. B.			121
Three Fork	U. B.	Smith Ferguson		79
Mt. Gillead	U. B.	J. Crouch		39
Dover	U. B.	J. Crouch		
Taylorsville	U. B.	Smith Ferguson		79
Center	U. B.	J. H. West		19
Taylor Spring	U. B.	J. B. Green		38
Little River	U. B.	A. Gilreath	2	97

Article 11 of the constitution of the United Association reads thus:

This Association shall withdraw her fellowship from any Church in her confedracy which hold members in fellowship who distell, vend or use spirituous liquors as a beverage.

This article was causing the United to become ununited as is seen in the next annual meeting. It is well to remember that the civil war broke out this year and there was a time of distress at hand.

In 1862, the old Lewis Fork Association was reorganized by Churches which had been expelled from the United Association and other Churches which were not satisfied.

This writer has so far found no records anywhere of the reorganization, as best as possible from other sources facts about it will be set down.

Churches	Association	Pastor	Baptized	Members
Bethel	Briar Creek	W. G. Brown	20	204
Pilgrim	Briar Creek	Jacob Crouch	1	88
Charity				
Pleasant Hill				37
Taylor Spring	U. B.			80
Dover	U. B.		12	49
Liberty Grove	U. B.			35
Taylorsville	U. B.			94
Little River	U. B. & Lewis Fork			55
Concord	U. B.			37
Mt. Gillead	U. B.			
Antioch	Lewis Fork			
Maccedonia	Lewis Fork			
Three Fork	U. B. & Lewis Fork			
Center	U. B. ?			

No record found of Charity or Pleasant Hill for 1862. Three Fork and Little River Churches had been excluded from the United Baptist Association in its meeting in 1862. Center Church was just likely absent this year for it was in the U. B. when it met in 1863 and was present in the U. B. in 1861.

Elder William R. Gwaltney attended the U. B. A. Meeting this year in the interest of army Colportage.

Copied from the United Baptist Association minutes for 1862:

"Committee of three appointed on state of the Churches on temperance, reported and were discharged."

"On motion the Churches were called upon in the order reported by the committee, when they were dealt with as follows: ... On motion Taylor Spring Church was allowed another year to deal with any of her members who were living in violation of the constitution of the association. On motion, Taylorsville Church was passed over, the pastor promising to investigate and report against the Church. On motion, the Association withdrew fellowship from the Three Fork Church. On motion, a year's indulgence was granted to Mt. Gillead Church. On motion, the Liberty Grove Church was passed over as innocent of the charge of intemperance. ... On motion, the Church at Dover was passed over as innocent.

"Again reserved business and took up a request from the Little River Church asking for a letter of Dismission, it being ascertained that said Church was holding members who are engaged in distilling ardent spirits. On motion, the Association withdrew her fellowship from said Church."

Minutes relating to the temperance question, the expulsion of Churches and the organization of the Lewis Fork Association.

From United B. A. 1862.

ON STATE OF CHURCHES ON TEMPERANCE

"The committee to whom was referred the investigation of the standing of the Churches on the temperance question submit the following report. We find some evidence that the following Churches are mor or less guilty of violation of the consitution on this subject -- ... Taylor Spring, Mt. Gillead, Taylorsville, Three Fork, Liberty Grove, and Dover.

Respectfully submitted,

James McNeil, Chairman

TEMPERANCE

"Temperance is a bible doctrine, but intemperance, its opposite is an awful curse to the Church and an enemy to civil liberty; therefore, no man that engages in the manufactory or trafficking in ardent spirits, no matter under what pretence, should be regarded as a friend to the Church or state. The Churches should get rid of such members in the shortest achriptural manner possible."

Respectfully Submitted,

J. G. Bryan, Chairman

"On motion the following Churches were stricken from our roll of Churches, viz: Antioch and Maccedonia." From U. B. A. minutes, 1863.

The original minutes for 1862, 63, 64 and 71 seem to have been purposely destroyed. That is the Lewis Fork minutes.

See for further information, Fletcher's Baptist History.

The records for 1863 show:

Elder John G. Bryan Moderator, and David Downs, clerk of the Lewis Fork Association.

Elder Smith Ferguson was moderator and Elder Robert Steele Clerk of the United Association. It met this year with the Liberty Grove Church.

The finance committee of the United Association reported \$61.10 as being handled.

The usual motions and discussions were included in the days meetings. There was a querry of no importance. A committee was appointed to help settle a difficulty in one of the Churches and the matters stated on the records herein for 1862 were cared for.

A resolution was passed endorsing the Southern Confederacy. One passed asking the brethren not to sell apples to distillers. One passed stating that it was inconsistent for ministers of the United Association to pastor a Church which had left the Association because of its Temperance stand.

Church	Association	Pastor	Baptized	Members
Concord Center	United B.	Isaac Oxford		53
	United B.	J. H. West &		22
		James Reed		47
Liberty Grove	United B.	Smith Ferguson		35
Taylorsville	United B.	F. A. Belcher	1	40
Taylor Spring	United B.	W. G. Brown		75
Bethel	Briar Creek	W. G. Brown		87
Pilgrim	Briar Creek	R. W. Wooten		72
Three Fork	Lewis Fork	F. A. Belcher		44
Little River	Lewis Fork	Peter Tritt &		107
		James Kerley	4	158
Maccedonia	Lewis Fork	Jacob Crouch		
Antioch	Lewis Fork	Jacob Crouch	20	
Charity ¹				
Pleasant Hill				
Mt. Gillead				

Notice that Little River after baptizing 4, had 50 less members than a year ago?

Notice that only three Churches had any baptisms.

1. No records found of these churches for 1863.

The Briar Creek Association met with Pilgrim Church this year, 1863.

This writer has found no records whatever of the proceedings of the meetings held in 1864, of the United or Lewis Fork Associations. As previously stated it appears that the original copy of the minutes of the Lewis Fork Association for 1862, 1863, 1864 have been purposely and wantonly destroyed. A record of the Churches connected with the Briar Creek Association has been found.

It is well to recall that the Civil War was at this time raging in all its fury and local conditions were deplorable and practically all materials as scarce as the old proverbial hen's tooth.

Churches in Alexander County in 1864 were:

Churches	Association	Pastor	Baptized	Members
Antioch				
Bethel	Briar Creek	W. G. Brown	5	183
Pilgrim	Briar Creek	R. W. Wooten		85
Little River				
Three Fork				
Liberty Grove				
Center				
Charity				
Mt. Gillead				
Maccedonia				
Concord				
Pleasant Hill				
Dover				
Taylorsville				

The United Baptist Association was to have met with the New Hope Baptist Church, Wilkes County, N. C., ten miles North West from Wilkesboro, N. C., on Friday before the third Sunday in October, 1864. Elder James Reed was to have preached, Elder R. L. Steele his alternate.

Our 1865 records are from the Lewis Fork Association and all Churches outside of it in the County with the exception of Bethel and Pilgrim are assumed to have been in the United Association of which no record has been located for 1865.

Church	Association	Pastor	Baptized	Members
Little River	Lewis Fork			95
Antioch	Lewis Fork	Jacob Crouch & D. B. Brown	35	219
Maccedonia	Lewis Fork	Jacob Crouch	10	120
Pleasant Hill	Lewis Fork	Peter Tritt & James Kerley		32
Three Fork	Lewis Fork	J. B. Powell & Jacob Crouch	5	95
Mt. Olive	Lewis Fork	Peter Tritt & James Kerley		21
Charity Center				
Mt. Gillead				
Taylor Spring				
Concord				
Liberty Grove				
Taylorsville				
Dover				
Bethel	Briar Creek	W. G. Brown	6	183
Pilgrim	Briar Creek	R. W. Wooten		83

Note that Little River has added 51 members since 1863, these must have been baptized in 1864.

It was during the spring and early summer of 1865, just after the war was over, that the bandits from Fort Hamby raided this County. In the process of eradicating them Two Alexander men were killed. Three Baptist men at least assisted in the execution of four of them. Elders Isaac Oxford from Caldwell County, Elder William R. Gwaltney from Alexander County, and Parks Gwaltney a young man of nearly 17 years of age, who later became the great L. P. Gwaltney. Read the writers version of this, based on what he has been told by some of the members of the family of some of the victims of these men, told by others and by reading several versions of same history. This Fort was about 8 miles up the Yadkin River from Wilkesboro, N. C., on the west bank near where Lewis Fork Creek enters the Yadkin River.

Elder S. D. Swaim, who was ordained in 1847, died on February 23, 1865. (Must have been a son of Elder John Swaim.)

Some notes relative to the bandits and robbers
who operated from Fort Hamby. May 1865

The terrible war over the slavery question having raged so long, most of the able bodied men in the country had been in service on one side or the other and many of them killed in the time of war, this writers great grandfathers being among those that served and one Mr. William Brookshire being killed in service to the southern cause. Conditions of living and making a living were deplorable and the poorer class indeed had a struggle to keep soul and body together, during and after the war.

The chaotic conditions of the time were aggravated by the siding of many people in our mountain country with the Union forces or cause while the neighbor was supporting the cause of the southern Confederacy. Says Elder J. F. Fletcher, "When I was a little child I remember neighbor shooting down neighbor because of differences of opinion on political matters, such as the slavery question." Speaking further Elder Fletcher says, "It has been the source of surmise and conjecture to many people, that there were so many Union sympathizer's in the mountains of western North Carolina. But to me there is nothing strange about it, Our mountain people were not slave owners. Most of them were barely one generation removed from the hardships of pioneer days and they had not accumulated wealth enough to enable them to own slaves. In addition to that, the mountaineer whereever you find him, is a lover of freedom himself and is always the last man to deny freedom to others. There was no liking for the institution of slavery in the mountains." 1

Lewis Fork community, from which the men under discussion operated was no exception to the statement of Elder Fletcher. There was considerable Union sympathy and sentiment in this mountain community. There were a few scattered slave holders, one lived only a short distance east of Fort Hamby, others lived further up the river on its tributaries. But the majority of the people in this community owned no slaves and in such a place conditions were fertile for the men referred to to live and work.

Fort Hamby as it is known to us was so named because the property was owned by some women by the ^hamby name. It consisted of a couple of log buildings, one two stories high used as the fort, another one story building used for a kitchen. It was situated on a ridge or small hill on the North side of the Yadkin River, some 8 or 10 miles West from Wilkesboro, N. C., at a spot where the Lewis Fork Creek enters into the Yadkin River, near 1 mile east of Holman's Ford.

Here in the spring of 1865 about the time of the ending of the war and after, a man by the name of Wade who had deserted the Union army and claimed to have come from Michigan, gathered other deserters around him, as well as many residents of the community around Fort ^hamby, a stated total of 86.

A man named Lockwood worked a while with Wade, he later moved to another location.

This group of men took turn at guarding their fort and in making raids on the surrounding section and Counties. They were the terror of all who opposed them. They set guards on the road that runs parrell with the River and only let those pass that they wanted to. This road was on the South side of the River and pssed near the fort as well as by Old Col. Ben Cleveland's mustering ground's where he summoned men for the battle of King's Mountain. Upon one occasion just for practice they shot and killed a woman as she was crossing the River at Holmans Ford, she was sick and was being carried to a doctor on a wagon. She was Mrs. Frank Triplett. Her body was not yet buried when our men raided Fort Hamby. These men of Wade's also kept guards close by to warn of any approach of danger, their signal was to be a short of a Rifle.

This band of men would at times practically all gather together for their consultation and raids at other times they would some go home and others man the fort. They raided and robbed and killed people, going where they willed and doing likewise. It appears however that they mostly plundered those who had previously owned slaves and were considered to be better livers and offered more boot.

In our own Alexander Coun y these men made raids, Old Man Solomon Davis who lived just above Bethel Church on the old Cove Gap road was a victim of their robbery, he was a man of long Baptist standing and considerable wealth. Mr. John Greene of the Vashti community was another victim of theirs. Mr. Green gathered a company of men and attempted to overtake Wade and his men on their way back to the fort after they had tried their luck on him, Mr. Greene however failed in this effort.

The people of the North Eastern section of Alexander County as well as others were enraged at the conduct of these robbers and determined to drive them out of the country or capture and destroy them. A company was soon made up, mostly of men from Alexander County, which was prepared to attack fort Hamby. In this company were some young men in their low teens and among them Mr. Parks Gwaltney, Mr. Jones Brown and Mr. James Linney. Jones Brown was a son of Billie Brown and Linney was a son of Dr. Copeland Linney. The men in the company from Alexander County, rode horseback up the road from Bethel Church, by Solomon Davis home and across the Cove Gap into Wilkes County. These men stopped at Mr. Davis home and talked with him, he had been as previously stated, robbed by Wade and his gang, Mr. Davis told the boys that he was too old to go and assist in the attack, but that he wanted to encourage them. It so happened that Mr. Davis had some 4 year old peach brandy (although he a Baptist) to which he told the boys to help themselves. They drank what they wanted and some filled bottles and took along with them on their way to the Fort.

The men and boys from Alexander County travelled on and advanced toward the fort section from the Beaver Creek section, having used the nearest approach. On the way over, Jones Brown who was a recently returned confederate soldier, was riding along beside young Parks Gwaltney and as they approached the banks of the Yadkin River, Brown assumed a very solemn mood. Suddenly he threw his bottle of brandy from his pocket and said: "Parks, I never intend to touch that again." He had said earlier that :"I have a feeling that I shall never return over this road alive. I believe I shall be killed."

The group from Alexander County were joined by some men from Wilkes and they agreed upon a plan of Attack, divided themselves into two squads, of about 13 men each, one was under the command of Captain Evan Ellis, of Wilkes County, and the other under the command of Col. Wall Sharp of Alexander County. One squad was to dash by and then from all sides the attack was to be made at the same time. Firing began soon and it was a lively, hotly contested battle. James Linney was killed by Bill Beck one of the bandits during this engagement which was on Sunday, May 14, 1865.

The bandits in the log fort were well protected, while the men attacking them were in the open with no protection at all, so they soon under Heavy attack from the bandits retreated. When leaving Fort Hamby, going west up the Yadkin River, Gwaltney and Brown were riding together as they crossed Lewis Fork Creek and as they were crossing a bullet struck Brown who soon fell dead from his mule having bled to death. As the bullets were flying fast and thick at this time and Parks Gwaltney was attempting to assist Brown before he died, Brown told him, "Take care of yourself. I'm killed." Saying this twice, then or during the moments before he died he said: "Parks, I am going to die, and Great God! I am not ready.

Sometime previous to this time, May 14, 1865, a company of men from Caldwell County had unsuccessfully attempted to destroy these robbers and murderers and had in the attempt lost two men namely, Henley and Clark who were buried near this spot. Young James Linney and Young Jones Brown were buried beside them making 4 men lost in efforts to do away with Wade and his bandits.

Later the remains of Brown and Linney were removed to home sites for burial. James Linney, son of Dr. Copeland Linney and brother of Well, Will C, and others of the Linney family was buried near his home and a marker placed at his grave, the words are "He was killed by Bandits at Fort Hamby" the date May 14, 1865. This writer as an intermediate has often visted this grave as well as recently. Where Mr. Jones Brown, son of Billie Brown was buried, this writer has not been told, but is inclined to think (without actually knowing) that it was at the old burying ground at Vashti.

The courageous men attacking the Fort, some killed and others defeated returned home, and the loss of the young men above named caused considerable sorrow in the community. It also aroused the people and they determined to destroy the bandits.

The men of Alexander County were reinforced by some from Iredell County and 'if records are correct and this writer correctly discerns them) on May 17, 1865, the stronger and more determined group marched toward Fort Hamby and planning to clean out the robbers. On the way, and near the Fort they were joined by about 75 men from Caldwell County who had proceeded them and were found waiting to attack the fort.

The Caldwell, Wilkes, Alexander and Iredell men joined forces and surrounded the Fort and began the attack. (This would have been on Thursday, May 18, 1865.) All that day and all the night following the firing was kept up but no man on either side was killed. After a while before daylight of the day of May 19, 1865, Col. Wall Sharp, under cover of darkness slipped up to the kitchen building of the fort and set fire to it.

When Wade and his men found the kitchen on fire they thought that the main building or Fort would soon be afire also and that they would soon be burned alive if they did not surrender. Thereupon Wade called out to the men attacking the Fort, to the effect of what quarters would be given them if they surrendered. Some one from the group replied that "We'll give you a passport to Hell." But Wade announced that they would surrender. Although there were about 86 men in the gang, they had all escaped during the period of attack except Wade and Bill Beck, Bill Wood, Enoch Wood and a Lockwood. By some means when Wade came out he made his lucky break and slipped through our men's lines and although being fired upon he escaped to the Yadkin River and there submerged himself, breathing through a reed, until late in the day after all was quiet and over. 4 men as named above were caught and held for court martial and execution.

After the 4 robbers, bandits and murderers were captured the main Fort building was searched for anything of value that the men had stolen, everything returned to its rightful owner if possible then the Fort was fired and a happy group of men watched it burn to the ground. (It has not yet been rebuilt. (1952)).

As previously stated the men from Alexander were commanded by Col. Wall Sharp. The men from Caldwell were under the command of Elder Isaac Oxford a prominent Baptist minister at that and later times. Elder William Gwaltney of Alexander County was also present.

After the burning of the fort, a court martial was organized and the 4 bandits were tried in regular military fashion, and condemned to be shot at the stake. They were taken a short distance east of the ashes of the old Fort and there tied to stakes and awaited execution. (This was on hangmans day, Friday May 19, 1865.)

After the men were tied to the stakes they were allowed a few minutes to get ready to die and say what they wanted to. They cried out "Men save us," "Men Save us" or words to that effect, whereupon Col. Wall Sharpe is reported to have said, "You had better ask God to save you, we can't, we are going to shoot the hell out of you."

Elders W. R. Gwaltney and Isaac Oxford Baptist ministers being present and in the organized firing squad were asked to pray for the condemned men. They hesitated for a while saying that they couldn't pray or words of such nature, soon however they laid down their guns and Elder Isaac Oxford thanked God for allowing them to catch the men tied to the stakes, he also asked God to save their souls as he asked the men to repent. Gwaltney tried to pray also but said after that he didn't think that his prayer got 10 feet high. After the moments of waiting and prayer the signal was given to fire, whereupon the detailed squad fired and the men tied to the stakes slumped over, dead, their bodies riddled with bullets.

It is reported that the preachers present, did after praying for the men, pick up their guns and shoot with others of the firing squad.

Among those in the firing squad was Well Linney, son of Dr. Copeland Linney and brother of James Linney who was shot and killed on the previous Sunday, by Bill Beck. Well Linney asked and was given permission to shoot Beck who had confessed killing his brother James. One of the slaves of Dr. Copeland Linney was with Mr. Well Linney and Linney would lay his gun across Orange's shoulder and fire. (Orange was the slave's name.) Mr. Well Linney was the father of Elder W. E. Linney.

After the execution of those caught and tied to the stakes, the men of the several counties searched around about and in the river for Wade but failed to find him. They left the 4 murderers hanging to the stakes and returned home.

The bullet riddled crumpled bodies of the executed men were after 3 days placed in boxes and hauled away and buried by citizens of the community.

Wade meanwhile had late in the evening following the execution, returned from the river and viewed the bodies of his comrades hanging from the stakes. Where he spent the night is not known by this writer. In the morning of the next day (May 20, 1865) he Wade, went down the river about a mile where he crossed to a friends house on the South side of the Yadkin. There he stayed for a while and in all probability ate breakfast. He told his friend Mr. Johnnie Davis that the execution had taken place and other things that had happened to his band, and that the men in searching for him had come within 6 feet of his head. He discussed things of common interest with Mr. Davis and then bid him farewell and so far as information is available, has not been seen or heard of in this section since.

There are other stories of things that were done in relation to Fort Hamby and this band of robbers, some may be true, some might be worth preserving. Some of the things related in this work may by chance be unintentionally in error. This writer has not purposed to include any falsehood in this report. One statement yet remains that he wishes left with you. That is it has been told him that one man who was connected with Wade's gang escaped with a bullet in his neck. This man lived in the Lewis Fork section and carried this bullet in his neck as long as he lived. An eyewitness who says he has seen this man many times relates this. He also says that descendants of this man live now in an adjoining town.

1. See Elder J. F. Fletcher's Baptist History.

Sources of information relative to Fort Hamby have been from the following other sources:

Mr. W. C. Linney (Brother of James Linney)

Mr. J. T. Linney (Son of Wells Linney)

Mr. J. E. Hodges

Elder W. E. Linney's "School of the Prophets"

Mr. John Crouch in his "Historical Sketches of Wilkes"

Mr. M. G. Steelman

Mr. W. W. Scott in his "Annals of Caldwell County"

Personal observation, investigation and other sources.

Mt. Olive Baptist Church 1865

Was constituted by Elders: Daniel Welborn, Peter Tritt and Jacob Crouch. On April 7, 1865. The charter members came from Walnut Grove and Little River Baptist Churches.

It was first called New Prospect. Was changed to Mt. Olive on motion of Isaih Lowe.

The first pastor was Elder Peter Tritt.

The first services were as was usual, held under a brush "ARBOR."

The present meeting House was built in 1892.

In 1866, Elder William Pool was moderator of Lewis Fork Association and David Downs was clerk.

The Meeting was at Maccedonia.

It was proposed and agreed upon by Lewis Fork and the United Association to meet at Three Fork Church on the Friday before the fourth Sunday in July 1867, to try and unite the two Associations into one. This however was not done until 1871.

Here is the first notice that we have of Charity Church. No records of the United Baptist Association.

Church	Association	Pastor	Baptized	Members
Little River	Lewis Fork	Wm. Pool		88
Antioch	Lewis Fork	Jacob Crouch	4	115
Maccedonia	Lewis Fork	Jacob Crouch	17	77
Pleasant Hill	Lewis Fork	Peter Tritt	1	30
Three Fork	Lewis Fork	J. B. Powell		93
Charity	Lewis Fork	Jacob Crouch	10	58
Mt. Olive	Lewis Fork	Peter Tritt	5	33
Bethel	Briar Creek	W. G. Brown	3	175
Pilgrim	Briar Creek	R. W. Wooten		74
Mt. Gillead				
Dover				
Liberty Grove				
Taylorsville				
Concord				
Center				
Taylor Spring				

1867 Lewis Fork and Briar Creek reports include:

Churches	Association	Pastor	Baptized	Members
Little River	Lewis Fork	Wm. Pool		184
Antioch	Lewis Fork	W. G. Brown		199
Maccedonia	Lewis Fork	Jacob Crouch	22	102
Pleasant Hill	Lewis Fork	Jacob Crouch	13	45
Three Fork	Lewis Fork	W. G. Brown	1	94
Charity	Lewis Fork	Jacob Crouch	16	79
Mt. Olive	Lewis Fork	Peter Tritt	16	61
Sulphur Spring				
Center				
Taylor Spring				
Concord				
Taylorsville				
Liberty Grove				
Dover				
Pilgrim	Briar Creek	R. W. Wooten		74
Bethel	Briar Creek	W. G. Brown	5	167
Mt. Gillead		(Dissolved)		

Elder William Tucker died this year 1867, on June 27.

1. Sulphur Spring Church was organized in 1867, however it was after the association met.

Sulphur Spring Baptist Church 1867

Was constituted on third Saturday in October 1867. The Elders were: James McNeil, J. Harvey West, J. B. Greene and Robert L. Steele.

There were 22 charter members, four of them coming from the old dissolved Mt. Gillead Church nearby.

Elder J. L. Davis was the first pastor.

This Church is located a short distance north from Hiddenite, N. C., and is near a paved road. Is close by the site of the Sulphur Spring School and the old Hotel site. This Church was first located a short distance from the present location.

A part of the old building of Mt. Gillead was used in the first building here.

In 1868, there was quite a stir in and about Alexander County by the Baptists, Lewis Fork met with Antioch Church, Briar Creek met with Bethel, while the United met with Dudley Shoal nearby. Records available show these and other things:

Churches	Association	Pastor	Baptized	Members
Little River	Lewis Fork	Wm. Pool	18	96
Antioch	Lewis Fork	D. B. Brown		192
Maccedonia	Lewis Fork	Jacob Crouch		161
Mt. Olive	Lewis Fork	James Derley		60
Charity	Lewis Fork	Jacob Crouch		82
Three Fork	Lewis Fork	W. G. Brown	1	80
Pleasant Hill	Lewis Fork	Bedford Brown	13	60
Bethel	Briar Creek	Jacob Crouch	1	156
Pilgrim	Briar Creek	R. W. Wooten	13	184
Liberty Grove	United B.	R. L. Steele	1	33
Taylorsville	United B.	Isaac Oxford	1	33
Concord	United B.	Jacob Crouch	21	50
Center	United B.	J. Harvey West		19
Sulphur Spring	United B.	R. L. Steele	3	36
Dover				
Taylor Spring	United B.	J. B. Green		

There was a colored Baptist Church in the Lewis Fork Association at this time, its address or location at or about Stony Point, N. C., and its name GUM SPRING, its pastor was B. F. Watts.

During this time and indeed before and long after, the pastors of the several Churches were paid very little if anything at all for their services. Yet they could not do as did Elijah the prophet, go forty days and forty nights without eating. (1 Kings 19:8). The preachers worked as other men for a living and preached and did all the pastoral work in addition.

Some of the events and facts of 1869 Baptist work in the Lewis Fork, Briar Creek and United Associations were as follows:

Church	Association	Pastor	Baptized	Members
Center	United B.	J. H. West		18
Taylorsville	United B.	Wm. A. Pool		31
Sulphur Spring	United B.	Wm. A. Pool	10	51
Liberty Grove	United B.			33
Concord	United B.	Jacob Crouch	8	56
Taylor Spring	United B.	J. Harvey West		
Bethel	Briar Creek	Jacob Crouch	8	159
Pilgrim	Briar Creek	Wm. A. Pool	8	92
Little River	Lewis Fork	J. T. Shell	5	104
Antioch				
Dover				
Pleasant Hill	Lewis Fork	James Kerley	1	57
Three Fork	Lewis Fork			
Charity	Lewis Fork	Jacob Crouch	10	93
Mt. Olive	Lewis Fork	James Kerley	7	57
Maccedonia	Lewis Fork	Wm. A. Pool		91

Elder William Pool was moderator of Lewis Fork and Elder Robert Steele was moderator of the United Association.

The colored Church, previously named that was connected with Lewis Fork, was advised with other colored Churches to form an Association of their own. Here in all probability is the beginning of Associations among the colored Baptists.

Antioch and Dover Churches were neither represented in the Associations above named.

It was this year at the Lewis Fork Association that they adjourned one evening to meet at $8\frac{1}{2}$ o'clock the next morning.

The Lewis Fork Association appointed C. C. Pool to start Sabbath Schools in the Association during the year.

The Lewis Fork Association met with Mt. Olive Church in 1870, Elder Wm. A. Pool was moderator. The session lasted two days.

Elder Robert Steele was moderator of the United Association. This session also lasted two days plus one making 3.

Taylor Spring Church asked for and was granted a letter of dismission from the United Association to the Briar Creek. This was done on August 20, 1870.

The United Association asked her sister Associations to help maintain the United Baptist Institute at Taylorsville, N. C.

The United Association gave \$39.00 to Wake Forest College, the clerk was paid \$4.00 and \$21.00 was made up to be used for Indian relief. Elder J. T. Shell the Associational Sunday School missionary, reported and was paid \$41.60. He had organized 8 Sunday Schools during the year.

Other items reported from the churches included:

Church	Association	Pastor	Baptized	Members
Bethel	Briar Creek	Wm. A. Pool	5	162
Pilgrim	Briar Creek	C. C. Pool		105
Taylor Spring	Briar Creek	E. N. Gyn	10	134
Little River	Lewis Fork	J. T. Shell	12	109
Antioch	Lewis Fork	Smith Ferguson	10	152
Maccedonia	Lewis Fork		16	103
Pleasant Hill	Lewis Fork	James Kerley	19	70
Three Fork	Lewis Fork	Wm. Pool	11	190
Charity	Lewis Fork	Jacob Crouch	1	94
Mt. Olive	Lewis Fork	J. Jolly		56
Sulphur Spring	United B.	Wm. A. Pool	20	78
Center	United B.	Smith Ferguson		18
Concord	United B.	Jacob Crouch	13	66
Taylorsville	United B.	G. D. Sherrill	1	34
Liberty Grove	United B.			33
Dover				

Dover was not represented in either of the above named Associations.

Note the large number of baptisms, a total of 118.

C. C. Pool, Sunday School worker of the Lewis Fork Association, reported that he had organized 16 schools.

The 1871 meetings of Lewis Fork and the United Baptist Associations meant the end of both, inasmuch as they merged to stay, in the form of the Brushy Mountain Baptist Association later in 1871. The Brushy Mountain Association is yet going and going well. The United Baptist Association in its meeting with the Taylorsville Church on August 18, 1871, passed a resolution to this effect: This and the Lewis Fork Association both lie within the same territory, therefore, Resolved, That We, the United Baptist Association propose to the Lewis Fork a union of the two bodies in one.

Resolved, that if the Lewis Fork Association accede to this proposal, that then the Churches of this Association are advised to meet them by delegation at such time and place as they may appoint, with the view to effect said union.

Elder James McNeil was one of the corresponding delegates from the United Association to the Lewis Fork Association, which met at Pilgrim Church ¹ on the appointed day in 1871. Elder W. C. Meadows who was at this meeting says: "In 1871 the Lewis Fork Association was held at Pilgrim Church, at which time the Rev. James McNeil came to us and proposed a union of the United Baptist with the Lewis Fork, stating that the differences which for many years had kept us divided had now been removed, which differences arose about 1850-55, over the order known as the "Sons of Temperance.".... Time the great healer of differences, did its perfect work so that the Lewis Fork Association gladly accepted the proposition offered by Rev. James McNeil, and appointed delegates to meet with the delegates appointed by the United Baptist to meet at Three Forks Church, Alexander County, in November 1871. This Meeting resulted in the organization of the Brushy Mountain Association."

This meeting was held at Three Fork Church on November, 24, 25 and 26, 1871. The record of this meeting is included on another page.

Elder Robert L. Steele was moderator of the United Baptist Association at its final meeting.

Elder William Pool was moderator of the Lewis Fork Association in its final year.

There are no records that the writer has been able to find of the meeting at Pilgrim of the Lewis Fork Association. Whether minutes were printed or not is not known. The clerk did not record the proceedings of this meeting as those of other years.

1. This Pilgrim Church was in Wilkes County.

The records of the United Baptist Association and those of the Briar Creek for 1871, reveal the following and other things:

Church	Association	Pastor	Baptized	Members
Taylorsville	U. B.	G. D. Sherrill		33
Sulphur Spring	U. B.		1	90
Concord	U. B.		5	67
Bethel	Briar Creek	W. A. Pool	14	175
Center	U. B.	G. D. Sherrill		17
Pilgrim	Briar Creek	C. C. Pool		100
Taylor Spring	Briar Creek	E. N. Gyn	3	38
Little River				
Dover				
Three Fork				
Maccedonia				
Liberty Grove				
Antioch				
Mt. Olive				
Charity				
Pleasant Hill				

With no records to be found, it is presumed that the last nine Churches were in the last session of Lewis Fork Association, if in any.

Thus closes the records of the United and Lewis Fork Baptist Associations. They merged and formed the Brushy Mountain in 1871.

Mr. J. M. Downs wrote a line in the old Lewis Fork Minute Book as follows:

"When this you see,
Think of me
For this you can see,
When you cannot see me."

It happened:

1. That Baptists ordained men to the ministry that did not do much preaching.
2. That some Baptist men did much preaching and were not ordained.
3. That at least one man was ordained as a deacon by a Church which had no authority from any sister Church to do so. The man was not a member of this Church, nor had he ever been a member of it.
4. That Baptists have received some people as members without letters, while rejecting others on same basis.
5. That Baptists have excluded many unjustly and unscripturally, while retaining some who were openly ungodly.
6. That some Baptist ministers have baptized new converts who had not applied to any Church for membership, and no Church had so authorized the minister to do.
7. That Baptists organized at least one Church with many charter members who had been excluded from another Baptist Church.
8. That Baptists have been excluded from Church fellowship for signing pledges to not drink liquors. Others for holding a bible in hand in Church. Others for not being able to attend services. Others for wanting to have Sunday School and support Missions.
9. That Baptist people have often heard the Gospel preached, without paying the preacher.
10. That at times Baptists have set up too much authority in the district Association.
11. That at least one Baptist minister said "that there were just about as many different kinds of Baptists as there was Baptist people."
12. That Baptist Churches have at times had men for pastor who had not been ordained.
13. That a minister under the Baptist name said recently "That he did not know if Christians went to Heaven when they died." Will you please read Luke 23:43 and 2 Cor. chapter 5. Philippians Chapter 1.
14. That upon one occasion when Dr. B. H. Carroll was asked if some certain Baptists were sound, replied: "That some of them are nothing but sound."

Material has been collected and is being assembled to bring this record up to the year 1952. Indeed most of it is now prepared, especially through 1935.

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